

THE
ADMIRABLE
CONVERT:

OR,
THE MIRACVLOVS
Connerſion of the Thiefe
on the Croſſe.

With the ſinall Impenitency
of the other.

By SAMVEL SMITH, Miniſter
of the Word of God.

LONDON,

Printed by Thomas Harper, for
Thomas Alchorne, and are to be
ſold at his Shop in Pauls Church-
yard, at the ſigne of the
Greene Dragon; 1631.

ADAM & BEE
CONVERT:

THE MUSEUM



with a view to the
the other

of the Word of God
Minister

LONDON

Printed by Thomas Harper, for
Thomas Harper, and are to be
sold at his shop in Paul Church-
yard, at the sign of the
Green Dragon, 1784.



TO
The Right Worship-
full, Sir *Richard Greenes*
Knight, one of his Maiesties
Iustices of the Peace, & *Quorum*,
for the Countie of *Worcester*, and to
the vertuous and religious Lady,
the Lady *Anne Greenes* his wife,
increase of grace in this life, and
eternall glory in the life
to come.

Right Worshipfull:

IT may bee
wondred at
of many, es-
pecially in
these daies wherein there

A 3 is

The Epistle

is such a fatietie, if not a
surfet of bookes, and
that vpon this subiect of
Repentance, that I
should thus carry tim-
ber to the Wood, or
water to the Sea. And
the rather for that my
late publication of my
exercises of the same
subiect, *The Eunuchs
Conuersion*; my reasons
are these. First, the good
content my hearers had
at the publike preaching
of

Dedicatory.

of the same, was no
small motiue vnto mee
to present the same
things to their eares,
which were so accepta-
ble to their hearts: And
oh that the Lord would
be pleased to co-operate
to make them partakers
of that sauing grace.
Secondly, for that there
hath bin none in our
Church (for ought I
know) that hath fully
handled the History.

A 4 And

The Epistle

And lastly, for that no
one place of Scripture,
or example of Gods
mercy, is more abused
then this of the *Peni-*
tent; for alas, how many
desperate sinners haue
beene imboldened to
sinne by his example?
for what say they, Did
not the Thiefe on the
Crosse, at last repent,
and was hee not saued?
Not considering, that
repentance is Gods gift,
and

Dedictory.

and that, as an Antient
doth well obserue,
*Though God giue for-
giuenesse of sins to al that
repent, he giues not re-
pentance to all that sinne,*
Neither consider they
that the conuersion of
this man was not ordi-
nary, besides, it was par-
ticular, and that particu-
lar examples are not to
be vrged for a generall
practice, especially in so
weighty a matter, as the
saluation

*Qui promi-
sit peccaten-
ti veniam,
non promisit
peccanti
penitenti-
am, Aug.*

The Epistle

saluation of the soule is:
nor how Christ now
vpon a speciall occasion
to shew the effect of his
bloud, the power of his
sufferings, and to mani-
fest to the sinfull world,
the truth of his God-
head, euen at the lowest
ebbe of his humiliation,
would conuert a sinner.
These things they re-
maine willingly igno-
rant of, whereas indeed
it is a thousand fold
more

Dedictory.

more probable that
such shall dye as they
haue liued, impenitent-
ly, wickedly, and despe-
rately, with the *Impeni-*
tent, and so be damned,
rather then to haue such
a singular grace giuen
them, and mercy shew-
ed at last hour to repent
with the *Penitent*, and
so be saued. This being
the condition of so ma-
ny in the world, oh how
does it concerne euery
faithfull

The Epistle

faithfull Minister of
Christ, to strike oft vp-
on this string, to presse
hard vpon this duty,
and to bring them to see
(if it be possible) the mi-
serable condition of an
impenitent life. These
are the motiues that
haue so preuailed, to
bring these collections
to light. And now
Right VVorshipfull, I
beseech you that the
world may receiue
them

Dedictory.

them at your hands,
and vnder your name,
which why should I
doubt of, since your
zeale for Gods house,
loue of the truth, with
that incouragement
you daily giue to such
as bring the tidings of
peace, may assure mee
that a Present of this
nature, cannot but bee
acceptable vnto you.
Now if this poore
worke may adde to the
benefit

The Epistle

benefit and good of
Gods Church, and
further the worke of
Repentance, which
these times call for, as
my hope is through
Gods mercy it may.
And that you and
yours, who deserue so
large a measure of ho-
nor & respect frō Gods
Church, may hereby
bee further encouraged
in your godly course,
who I confesse deserue

Dedicatory.

a greater gift, and better Present then I am able to giue; it is all I desire, and therein shall much reioyce, and glorifie God in that behalfe. And thus I commend you both to God, and to the word of his grace, who is able to build you vp further, and to giue you at last an Inheritance amongst all those that are truely sanctified.

So

The Epistle, &c.

So prayeth hee who
desireth to bee and re-
maine,

Your Worships Petitioner

to the Throne of grace,

SAMUEL SMITH.

28 OCT 62



I

THE
ADMIRABLE
CONVERT.

Luk. 23. vers. 39. 40. &c.



*And one of the evil
doers, which were
hanged, rail'd on
him, saying, If
thou bee Christ,
save thy self & us.*

*But the other answering rebu-
ked him, saying, Dost thou not
feare God, seeing thou art in the
same*

B

same condemnation?

We indeed are iustly here, for we receiue the due reward of our deeds, but this man hath done nothing amisse.

And he said vnto Iesus, Lord remember me when thou comest into thy kingdome.

And Iesus said vnto him, Verily I say vnto thee, to day shalt thou be with me in Paradise.

Luk. 23. 5.

OF all Doctrines to be preached, none more necessarie then the Doctrine of true Repentance; which as it is most necessarie to life and saluation, as our Saviour witnesseth, saying, Except ye repent, ye shall all perishe; So neuer more neglected, then in these times, wherein too many of Israels Watchmen bend themselves, not to serue to the edification

tion of the faith of the Church,
as to disturbe the peace thereof,
wherein the malice and policie of
Sathan, in the purest Churches,
to corrupt the purity of doctrine,
hath beene euer seene.

But to leaue such as wearie
themselves and Hearers with
knotty questions, tending rather
to strife then edification, therein
many times to get a name of pro-
funditie, they leade their people
rather into a labyrinth, then work
them to true piety.

It is the Doctrine of true re-
pentance we haue now in hand;
and herein of that *Admirable*
Convert, or that *Mirror of Gods*
mercy, the *Thiefe on the Crosse*,
whose example as it is full of con-
solation vnto the godly, so no one
example of Gods mercy in the
whole Scripture more abused by
wicked and licentious men.

Isa. 53. 12.

Before we come to these particulars, it will not be amisse that we first cast our eyes vpon the Lord *Iesus Christ* himselfe, who as the Prophet *Isaiah* saith, *was numbred with transgressours.*

And as Saint *Luke* obserueth in this Chapter:

Verſ. 32. *There were also two other malefactours led with him to be put to death.*

Verse 33. *And when they were come to the place which is called Caluary, there they crucified him, and the Malefactours, &c.*

The ſoure
kinds of
death in
uſe among
the Iewes.

I
Stoning.
Leuit. 24.
14.
Deut. 17. 7.

There were ſoure kinds of death in uſe amongst the Iewes, as capitall punishments for capitall offences.

First, *ſtoning*, a kinde of death commonly inflicted vpon *Blasphemers*, and *Idolaters*, where the hand of the witneſſe was firſt to be vpon him.

Second.

The Admirable Convert.

Secondly, *Beheading.*

Thirdly, *Burning:*

Fourthly, *Strangling*, which punishment was afterwards changed by the *Romans* into *crucifying*; which kinde of death was about the rest full of *paine, ignominie, and reproach*; and therefore reserved for *grand Malefactors*. The manner whereof was this: The body was to hang on the tree till night, and before the Sunne was set, the same was to be taken downe and buried. This kinde of death was branded with a curse by God himselfe: *He that is hanged, is accursed of God.*

And for the nature of this kind of death, without all question it was performed with much torture and paine, the Armes being stretched out, and fastened vnto the tree, with nayles which pierced both hands and feet; in which

miserable torture and paine, the *crucified* was to remain and abide till death.

And if it should be inquired why the Iewes did so earnestly vrge *Pilate* that Christ might be *crucified*, no question it was done (in respect of them) because this kind of death was the most ignominious, bitter, and reproachfull, such was their malice against Christ.

And herein something would be obserued concerning

1. The Iewes *inflicting*.
2. Christ *suffering*.
3. The nature of the death, *crucifying*.

Doct. I.

The malice of the wicked great against Christ and his members.

First of all, in these Iewes we may take notice of the implacable rage and malice that is in wicked and vngodly men against Christ and his members. No wilde beast is more sauage and cruell

cruell then wicked men are, yea and that against the most innocent. Here is Christ Iesus himselfe, the *Object*, *Abiect*, and *Subject*, of the malice of mercilesse men, who thought they could neuer shew cruelty enough vpon Christ.

Of them it may truly be said, *Destruction and calamitie are in their wayes, and the way of peace they haue not knowne.*

And hence is it that, in the Scripture, wicked men are resembled vnto *Lions*, *Beares*, *Wolues*, *Foxes*, and *Beasts*, yea such kind of beasts as are of a cruell and deuouring nature: yea as *Solomon* saith, The very *mercies* of the wicked are *cruell*. What a greeting was there betwixt *Elisha* and *Hazael*; the very sight of *Hazael* caused the man of God to weepe, foreseeing the cruelty that he would exercise

Mat. 7. 15.
Cant. 2.
2. The. 3. 2.
Pro. 12. 10
2. King. 8.
11.

vpon the people of Israel : *Their young men* (saith he) *wilt thou slay with the sword, and rippe vp the mothers with childe, and dash their children against the stones.*

Exod. 2.

Mat. 2.

We may see this in *Pharaoh*, in *Herod*, in *Haman*, who regarded none, neither age nor sexe: besides the wofull experience of the truth hereof, the godly daily finde in the world.

Reas. I.

Neither is this a thing to be wondred at; for consider by what spirit such are led, not by the Spirit of God, which is the spirit of *peace* and of *loue* : But by the spirit of *Sathan*, who is full of malice, and hunteth still after bloud, going about continually seeking whom he may deuoure; who is compared in the Scripture to a *Lion*, *Dragon*, and *old Serpent*, and a *Murtherer* from the beginning. Now it is *Sathan* himselfe that

I. Pet. 5. 8.

Reu. 12.

that worketh in the wicked, he bloweth the coles, and wicked men are but his Instruments to serue his turne.

As also in respect of the Godly themselues, because they run not with the wicked into the same excesse of riot. *Whosoener refrainerb from euill, maketh himselfe a prey.* The very piety and holinesse of life, that is to be seene in the Godly, is matter for the malice of wicked men to worke vpon, this bred the quarrel betwixt *Cain* and his Prother; *Abel* was more righteous then himself, this stirred vp *Cain* against him.

Reas. 2.

Esay 59.15

1 Ioh. 3.12

Vse I.

Seing then that there is such an implacable hatred in the wicked against the Righteous; Neuer let vs wonder then at the Churches misery, nor the godlys afflictions, for haue they not many and mighty enemies that plot and

Gen. 3. 15.

Mat. 10. 34

Vse 2.

and conspire against them. Was not this foretold in the first age of the world, *I will put enmitie betweene thee and the woman, and betweene thy seede and her seede?* And was not this againe confirmed by Christ himselfe, now in the last age of the world; *I came not to send peace, but the Sword? I am come to set a man at variance against his Father, and the Daughter against the Mother, &c.* Neuer then let vs wonder at it, but rather magnifie the goodnesse of our God, that is pleased thus to limite, and bound the malice of the wicked, without whose speciall prouidence we could not liue amongst them.

And indeed it should teach vs to be wise as Serpents, considering that wee liue amongst, and haue to doe with such subtil and malicious enemies. Vpon this ve-

ry ground our Saniour warneth thus, *Behold, I send you forth as Lambs amongst Wolves, bee ye therefore wise as Serpents, and innocent as Doves.* Wisdom and Simplicitie is required of all Gods people. We are to walke warily euery where, and looke well vnto our selues that we be not made a prey vnto them.

And because our enemies are deepe in Councell, prudent in their enterprises, wary in their proceedings, politique in preuenting, and suddaine in the execution of their designes; It shall be our wisdom to fly still vnto God, and by earnest prayer desire him to deliuer vs from *wicked and vnreasonable men.* All our hope and confidence must be in him, and let vs pray with *David*, that the Lord would rather take vs into his owne hand to
cor-

Mat 10.16

Vse 3.

2 Thes. 3.2

2 Sam. 24.
13.14.

Ps. 103. 14

correct vs, and not suffer vs to fall into the hands of men, for with him there is mercy. *Hee remembreth whereof we be made, he considereth that wee are but dust.*

And indeed in this hath the Lord heard and answered his people, that howsoever for our sins we haue tasted of the Lords Rod, by Famine, Pestilence, strange diseases, vnseasonable weather; &c. Yet the Lord hath not made vs a prey to malicious and wicked men, whose very mercies are cruel, and whose insatiable thirst, is for the blood of the Saints, which if the Lord should doe at any time, which wee may iustly feare by reason of our sins, wee shall then be brought to see a manifest difference betwixt the chastisements of a mercifull God and louing Father, and the bloody cruelties of mercilesse men. Hi-

therto

herto of the malice of the Jewes.

For the second, Christ an Innocent suffereth here as a Nocent, and dyeth with two grand Malefactors, and that a *shamefull, ignominious, and reprochfull* Death. Note we hence,

That it may be the portion of faithfull men, yea the best Christians to suffer as Malefactors, heere is Christ *Numbred with Transgressors*, crucified with two Theeues. So is *Micha* sent to the prison, *Jeremy* to the Dungeon, *Daniel* to the den, *Ioseph* punished as an Adulterer, *Paul* imprisoned for preaching the Gospel, and the *Baptist* beheaded, yea the better the Christian, the more obnoxious and liable to wrongs, & it must needs be so;

First, in regard of that implacable rage and malice that the wicked beare against the Godly.

For

2

Doct. 2

Godly men many times suffer as malefactors.

1 Reg. 22.

27.

Ier. 32. 2.

Gen. 39.

2 Tim. I.

16.

Mar. 6. 27.

Reas. 1.

Mat. 27. 18

For it was through the enuie of the people that Christ was put to death, for they had no iust accusation against Christ; How often doth Christ cleare his innocency, *what euill haue I done? and which of you can reprove me of sin?*

Reas. 2.

Secondly, in the Iudgement of the men of the world the godly are esteemed naught, measuring others by themselves. Thus dealt they with Christ. *We haue found this man a pestilent Fellow, and an enemy to Caesar.*

*Luk 23. 2.**Reas. 3.*

But the maine ground hereof is this, because the life and conversation of the Godly is not after the manner of the world; and their wise, their sober, and holy life seemes to vpbraide, and condemne the euill practises of the world.

Vse 1.

Which serues first to condemne that Tenet of the Church of Rome,

Rome, who wil allow no Church
but such a Church as is flourishing
and visible, and measure the truth
of it, by the flourishing light and
reputation of Ecclesiasticall or-
der, as if Christ hath changed his
cognisance, the *Crosse* and the *ta-
king vp of the Crosse*, to the Im-
perious lifting vp of the Scepter,
or the *Crosier*, now more dread-
full then the Scepter.

Secondly, let this admonish vs
to bee wary how wee censure o-
thers, seeing the most innocent
haue suffered, neither by mens
hands heere are wee to iudge of
mens estates heereafter. Many
say of the Godly in time of af-
flictio, as the Iewes did of Christ,
*He trusted in God let him deliuer
him.* Let vs see what his religion
and forwardnesse will now auaille
him; But thus dealeth the Lord
many times with the best Chri-
stian,

Vse 2.

Vse 3.

stian, whilst a wicked man is suffered to run on to destruction.

Thirdly, if thou be a Christian and beest falsly accused euen of most heinous crimes, or spitefully intreated with scots, and reproaches, esteemed a malefactor, yea and suffer for the same, this may not be grieuous vnto vs, inasmuch as the same befell our Lord Iesus Christ himselfe in a worse measure and manner then they can befall vs. But we ought with much patience to possesse our Soules, for that our Brethren and Master too, haue troade the same presse before vs.

And to this end consider further

*Motives
to suffer
wrong.*

1

First that heerein we shall be but conformable vnto Christ our head, who suffered as an euill doer at the hands of the wicked.

2

Secondly, all the disgraces, reproches and outward miseries that

that can be layd vpon vs by the wicked, cannot take away due innocency, nor make vs vnhappy, *I will not part with my innocency untill I dye*, saith Iob.

Thirdly, though wee doe not deserue such disgraces or reproches from men, yet the Lord is iust in his iudgements; and for some secret sin or other, may permit wicked men thus to reuile & abuse vs; for howsoeuer wee deserue them not with men, wee are not innocent before God.

Thirdly, for the manner of his death, of all kinds of deaths, now in vse amongst the Iewes, this kind of death was most shamefull, painefull, and most accursed, to be Crucified. This kind of death was pronounced accursed by God himselfe. *Hee that is hanged is accursed of God*: and so saith the Apostle, *He was made a curse for vs*.

C

Now

3.

3.

Deut. 21.

23.

Gal. 3. 13.

Doe. 3.
 Christ died
 an accur-
 sed death.

Now Christ in the providence of God his Father was to dye this accursed death, this shamefull, painefull, and most ignominious death.

And heerein it is requisite that wee should not looke so much vpon the malice of the *Jewes*, of *Herod*, or of *Pilate*, of the high-Priest, or of the people, for these all were but the Lords Instruments, to serue his purpose and decree, as it is sayd, *Herod and Pontius Pilate with the Gentiles and people of Israel, were gathered together for to doe whatsoeuer thy hand and thy counsell determined before to be done.*

Act. 4. 27.
 28.

Quest.

Ans.

But why was Christ to dye this kind of death aboue al other?

There are many reasons wherefore Christ was thus to dye, and to suffer this kind of death.

First, it was the Decree and Coun-

Councell of God that it should be so.

Act. 2. 23.

Secondly, that heerein and heereby it might appeare that Christ was the true *Messiah*, and Saviour that was promised of old, vnto the Fathers, for so saith Christ: *When ye haue lift vp the Son of Man then shal ye know that I am he.*

2

Io 8. 28.

Thirdly, that herein and hereby Christ might answer all those *Types* in the time of the Law, concerning Christ. As namely the *Heave offering*, which was to be lifte vp and shaken from the right hand vnto the left, signifying indeed the spreading abroad of Christs armes on the tree.

3

Leuit. 10.

15.

Leuit. 7. 30

And that of *Isaac* layd vpon the wood, with the brazen Serpent erected vpon a pole, all which were lively *Types* and figures of Christ.

Gen. 22. 10

Num. 21. 9

4.

Fourthly, that all those feuerall
prophecies made before of the
Messiah to come, might haue their
period and determination in him.

PL 22. 17.

They pearced my hands and
feete. And againe,

82. 80

They shall deliuer him to the
Gentiles, and they shall mocke him,
and scourge him, and crucifie him.

5.

08. 7. 11. 2. 1

Fiftly, that those consequents
of sin, shame, paine, and the curse,
might through the sufferings of
the Lord Iesus be taken away: as
indeed they are vnto all true be-
leeuers through Christ.

Who hath borne our shame,
suffering with two Malefactors.

Paine, being racked and dis-
ioyned Psal. 22. 14.

The curse, being hanged on a
tree.

And thus indeed in all these
respects it was expedient that
Christ

Christ should thus bee crucified,
and suffer this kinde of death,
That the Scripture might be full-
filled, signifying what death hee
should dye.

Io. 18. 32.

6.

But especially it was most ex-
pedient that Christ should suffer
this shamefull, ignominious, and
cursed death, that so hee might
beare the curse of the law, and the
wrath of God for vs, that wee
might bee made Heyres of the
blessing: for so saith the Apostle,
He was made vnder the law, that
hee might redeeme them which
were vnder the law, that we might
receiue the adopsion of Sons.

Gal. 4. 4.
Gal. 3. 13.

Now this curse and maledi-
ction of the law hath Christ vn-
dergone for vs, according to that
prophecy of old: *He bare our in-*
firmities, and carried our sins. He
was wounded for our Transgres-
sions, hee was broken for our ini-

Esay 53. 4.

quities, he made his soule an offering for sin, the chastisement of our peace was upon him.

And thus was Christ made vnder the law, the law deeming and reputing Christ the Transgressor, and inflicting vpon him both in soul and body, the whole curse and malediction of the law. And indeed the wrath of God for the sins of the world lay so heavy vpon him as that it pierced his very soule: For had Christ suffred onely in body, then had he onely ouercome a bodily death, & then were our estate most miserable.

But our finnes hauing deserued not onely a bodily death, but euen the second death, the death of body and soule; it was therefore necessarie that Christ should satisfie the wrath and Iustice of his Father for both:

And indeed whence was it that
 whe

when that his bitter death approached, he began to be so sorrowfull and heauie? whence was it that he said vnto his disciples, *My soule is heauy*, &c. whence was it that he fell so often vpon his face and prayed, *Father, if it be possible let this cup passe from me?*

Whence was it that an Angell was saine to come from heauen to comfort him?

Whence was it that he prayed groueling his face to the earth, whē his sweat was drops of bloud trickling downe to the ground?

Whence, I say, was all this, but from those bitter pangs that he felt in his soule; his soule being made an offering for sinne?

But how could God be iust in punishing an ianocent for the no-cent?

We must consider Christ in his sufferings, not as a debtor, but as a suretie

Quest. I.

Ans.

suretie and a pledge betwixt God and vs, who had vndertaken for vs: Therefore he suffered not as guiltie in himselfe, but personating vs that were guiltie.

Now it stands with the course of Iustice to lay the debtors action vpon the Suretie, especially being willing and able to satisfie the same.

Quest. 2.

But Christs death was short, and but for a little time, and the sinnes of mankinde deserued an euerlasting punishment, how then could this finite death of Christ answer for such an infinite debt?

Answ.

This proceeds from the dignitie and worth of the person that doth suffer, and that is the Lord Iesus Christ himselfe, in respect of his Humanitie, which was more then if all mankinde vnto the end of the world should haue suffered the wrath of God in Hell for euer.

Seeing

Vse 1.

Seeing then that Christ was thus to vndergo this accursed death, to free all the elect from the curse of the Law and death: This shewes first of all the miserie of euery wicked man, and impenitent sinner, that is not reconciled vnto God in Iesus Christ, that hath no part nor portion in Christs sufferings, against whom the Law is yet in force. To such an impenitent sinner do I speake, whatsoeuer Christ suffered here, in some sort rests for thee to suffer; thou that art a swearer, drunkard, prophane person, that liuest yet in thy naturall estate, and art not transformed into Christs death, and by faith made a member of Christ: Thou lyest yet in thy sinnes, art vnder the curse and malediction of the Law: Christ hath in no wise vndertaken for thee, but thou thy selfe must one day

day beare the *shame*, *curse*, and *punishment* due forthy sinnes. Oh the misery of euery impenitent sinner ! were this duely considered, it would dampe all the present pleasures of the wicked, and set them on worke to make their peace with God.

Vse 2.

Secondly, seeing Christ must needs vndergo so shamefull, ignominious, and so cursed a death, and all for the satisfying of Gods Iustice for sinne ; we may here behold, as in a glasse , the cursed nature of sinne. If we looke vpon sinne in our selues , and in those miseries it brings vpon vs here, we can neuer sufficiently discover the cursed nature thereof. But when we shall cast our eyes vpon the Lord Iesus Christ himselfe, and see him all to be racked and torne , crucified and tormented, agonizing water and bloud , yea crying

crying out in the perplexitie of his soule, *My God, my God, why hast thou forsaken me?* This will let vs see sinne in the vgly face thereof.

And last of all, seeing that Christ became thus obedient vnto the Law, and by his sufferings bare the full curse and malediction of the same, and all to this end, to free vs from the curse, who were cast men by the law, and adjudged to death; this may serue for matter of singular comfort and consolation vnto the godly: for now whensoever Sathan shall accuse them, they may then triumph ouer Sathan, hell, and death, with Saint Paul, *Who shall lay any thing to the charge of Gods chosen: It is God that iustificeth, who is he that condemneth? It is Christ that dyed, &c.* We haue therefore cause to reioyce in the Crosse of Christ aboue all things, and

Vse 3.

Rom. 8.33

and to say with *Paul*, *I desire not to know any thing, but Christ and him crucified.*

And thus much for Christs sufferings.

Now we come to those two Malefactours that were crucified together with Christ.

Text.

(39. *And one of the Theeves that were hanged, &c.*)

Before we come to handle these words, two doubts are to be removed.

Quest. I.

Exod. 21. 1

EE. 8. 11. 12

In *Moses Law* theft was punished with restitution, *If a man shall steale an ox, or a sheepe, and kill it, or sell it, he shall restore five oxen for an ox, and foure sheepe for a sheepe.*

It may then bee demanded, How theft amongst the Romans, and so likewise amongst vs, comes

to be punished with death?

This was a *Judiciall* Law for a time, and their countrie was more fruitfull then ours; and therefore were not so much hurt by stealing being rich, as we being poore.

Besides our people are more cruell then they were, and therefore more sharper punishments are to be provided.

But some conceiue that the word in the originall is to be vnderstood of such theft as is ioyned with murther, and so to be vnderstood of *day-theeves*, or robbers by the way side.

But Saint *Matthew* hath it thus, *The theeves cast it in his teeth*: as if both of them had beene against Christ.

This is but *More Scriptura*, *Numerus pro numero*: the Scriptures phrase, one number put for another, like that of Saint *Matthew*,

Ans.

Ans.

Quest. 2.
Mat. 27. 44

Ans.

Ioh. 12.5.

shew, When the disciples saw it, that she poured a box of oyntment upon his head, they had indignation. Now Saint Iohn saith, that this was but one disciple, *Iudas*.

Or else it may bee answered thus: That both were wicked at the first, and at last one repented and converted, leaving his rayling and mocking, and belecucth in Christ.

VERSE

VERSE 39.

Text.

*And one of the euill doers which
were hanged, rayled on him, say-
ing, If thou be Christ, save thy
selfe and vs.*

WE haue here first of all the
gracelesse and impenitent
theefe, acting his part vpon the
stage of the Crosse.

Wherein are obseruable,

1. The person, (*An euill doer.*)

2. His behauiour (*rayled.*)

3. On whom, (*on Christ.*)

4. In what manner.

1. Calling the truth into que-
stion, (*If thou be Christ.*)

2. Scoffingly desiring deliuer-
ance from him, (*Save thy selfe and
vs.*)

Here we haue first of all to be-
hold a gracelesse, wicked, and im-
penitent

I
Person.

penitent wretch, suffering with Christ, and crucified together with him; howbeit the cause of their deaths was much different. Christ dyed innocently; this impenitent doth suffer iustly for his wickednesse: so that though the punishment seemed to be alike, the cause was not alike. Note hence,

Doct. I.
Not the
punishment
but the
cause maketh a
Martyr.
*Non pœna
sed causa,
&c.*

1. Pet. 4. 15.

That not the punishment but the cause maketh a Martyr. What though this Impenitent were put to the like publike shame, and dyed that cursed and cruell death that Christ did, he suffered iustly for his deserts, and his publike punishment and shame was but the stipend of his sinne? Let *man* (saith Peter) *suffer as an evil doer.* For what comfort can we haue in such kinde of sufferings? But when we shall suffer wrongfully, or in the cause, or for the sake

of Christ, then may wee haue comfort. This made those holy seruants of Christ, *Paul* and *Sy-las*, to reioyce in prison, and to sing Psalmes, as if they had accounted their sufferings their greatest glory and happinesse. Tis true, to be a prisoner is matter of no praise or commendations. But to be a prisoner of Iesus Christ, or for Christ, this is it that wipes away the staine and blot. And hence is it that the Apostle *Paul* often mentioneth the cause of his sufferings, as his sufferings: *Paul a prisoner of Iesus Christ*, or for *Iesus Christ*: because it was for Christs sake that he suffered. Thus we reade that *Ioseph* lay bound in prison, with the rest of the Kings prisoners, howbeit the causes were not alike. So *Ioseph* againe with *Pharaohs* Baker and Butler was cast into the same prison,

Act. 16. 25

Ephes. 3. 1.

Phil. 1.

Gen. 39. 20

Gen 40. 3.

son, howbeit *Ioseph* falsely accused by his adulterous Mistrisse: The other suffer iustly for their deserts.

I. Cor. 13

Though I giue my body to the fire, saith the Apostle, that I burn, and haue not loue, it profiteth me nothing. It is not the paines of martyrdom, nor all the torments in the world that will make a Martyr, if we suffer as euill doers, and not for well doing. And it it must needs be so: For,

Reas.

It is not the punishment but the cause that approues vs to be faithfull bearers of the Crosse. For the euill of punishment in it selfe, had its originall from the euill of sinne, and are indeed in themselves euidences of Gods wrath conceiued for sinne. And therefore if we suffer as sinners, our sufferings can bring vs no comfort, sith they are tokens, not of the affection,

affection, but of the indignation of God towards vs.

And surely this may serue to stop the mouthes of our aduersaries of *Rome*, that brag and boast of the sufferings of many of their Popish crew, as if they had dyed Martyrs at least: and some of them haue they *canonized* for Saints, who suffered indeed as Traytors, against their Prince and countrey, and deserued rather to be marked out with the blacke coale of *Infamy* and *shame* to posterity, then once to haue their names mentioned with the least respect of honour.

And what shall we say to the order of the *Franciscans* that is amongst them, an order that makes profession of voluntary misery, as if herein they did approue themselves to be the true disciples of Christ. Alas herein euen *Baile*

Vse 1.

Priests and Mahometts Deruises out-bid them: they do something like Disciples, but yet they come short. *He that will be my disciple* (saith Christ) *let him take up his crosse and follow me.* Cyprian obserues, that the first Martyrs of the new Testament were children; so the cause of our martyrdom and sufferings should carry in it the innocency of children.

Obiect.

O but, say some of our Romish Catholickes, we haue amongst vs that suffer daily for Religion, and their conscience euen to the spoyling of their goods, losse of their liberties, &c. and what will you make of these men, but holy men, and blessed Martyrs.

Answ.

O but stay a while, for Religion, and for conscience doe they suffer? If for pure Religion and good conscience, this were praiseworthy indeed; and such sufferings

ings shall neuer go unrewarded with God. But we must looke well to our owne consciences, that they do not misinforme vs, and conspire together with Sathan to worke our ruine: for, *The heart of man is deceitfull aboue all things, who can know it?* And Sathan himselfe is not more dangerous and deceitfull vnto a mans selfe, then his owne heart, and therefore we must bring our consciences to the word, and see that they bee rightly informed there, else wee can haue no comfort in our sufferings. But these suffer indeed most iustly, and that for their rebellions, idolatry, disobedience to authoritie, &c. and so as *euill doers*, to whom no promise of true comfort in such sufferings belongs.

Secondly, this may admonish vs to take heed vnto our selues,

D 3 that

Ier. 18.

Vse 2.

1. Pet. 4. 15

that whatsoeuer trouble or affliction soeuer wee meete withall here, that wee looke still to the cause of our suffering, that it bee good, and not euill, as Saint Peter exhorteth: *Let none of you suffer as a murtherer, or as a thiefe, or as an euill doer, or as a busie body in other mens matters: yet if any man suffer as a Christian, let him not be ashamed.* Many a man is smitten with the tongue, and lieth vnder shamefull reproach, some for their pride, some for their crueltye, couetousnesse, vncleannesse, &c. and albeit their owne consciences cannot but pleade guilty to these enormities, yet they thinke they haue said enough for themselves, when they say that good men haue beene abused and reproached; yea Christ himselfe, say they. This I grant to bee most true, in Christ and good men, they did

did indeed suffer disgrace and reproach in the world. But did they deserue it? Surely no.

Had they deserued it, they could haue had little comfort in their sufferings; And know that thou being guilty of those finnes, the which the world doth iustly brand thee withall; it is iust with God, thou shouldest beare the shame thereof with men, either to bring thee to the sight thereof, and repentance for the same, or else to thy further obduration and hardening in sinne against the day of vengeance.

It is then but a foolish speech that is so common in the world, that when men suffer any indignitie from the hands of others vn-deseruedly, to say, If I had deserued such things, it would neuer haue grieved me. Surely haddest thou deserued them, thou hadst

D 4

much

much cause to grieue ; But Christians must take vp the contrary note, I reioyce in this that I deserued it not.

Vse 3.

And last of all, this may iustly reprove those who respecting the present sufferings and afflictions of others, say, Surely he hath his punishment, nay his *Purgatory* here in this life; when as, alas, they suffering for sinne, these present miseries are but an earnest, and foretaste of the eternall iudgement which is reserued for them hereafter.

Text.

(And one of the euill doers that were hanged.)

This impenitent Thiefe, howsoeuer he had escaped long in a course of sinne, at last comes to shame, and to a miserable end. And indeed God hath ioyned these

these two together, *Sinne* and *shame*, and will in this example teach all men vnto the end of the world, That

Sinne and *shame* are companions, and go not farre asunder. Howsoeuer a sinner for a time may thrive and prosper in a course of sinning, yet this is but for a time; the Lord at last will ouertake them with his iudgements.

Howsoeuer a wicked man may prolong his life in wickednesse, yet destruction at length shall ouertake the sinner. *Sinne* and the punishment of sinne are inseparable companions; if the one go before, the other will follow after. The Lord threatned *Adam*, that if he transgressed the commandement, he should dye the death. As God had a time to threaten, he found a time to execute the punishment.

We may see this in *Cain*, *If thou*
doest

Doct. 2
Sinne and
shame go
together.

Ecc. 7.15.

Gen. 2.17.

Gen. 4.7.

Gen. 19 5.

Numb. 21.
5. 6.

1. Sam. 24.

2. Sam. 12.

doest well (saith the Lord) shalt thou not be rewarded? If thou dost euill, sinne lyeth at thy doore. The old world that lay weltering in all manner of abominations, the Lord at last remembred them with a iudgement from aboue. The like of *Sodome* and *Gomorha*. The people in the wildernesse murmured against *Moses* and *Aaron*, the Lord therefore sent fierie Serpents and Scorpions amongst them. Yea Gods Church and people themselves, when they haue sinned against God, the Lord hath visited their iniquities with the rod, and their sinnes with scourges. *Dauid* numbred the people in the pride of his heart, God meetes with *Dauid* in the same, in weakening the number of them. So are *Dauids* sinnes of adultery and murther, punished with seuerall punishments from the

the Almighty. But why should I spend time in so cleare a truth, God hath sent his Iudgements vpon men, & Angels, kingdomes and commonwealths, houses and families, persons and places, all haue tasted of the Lords rodde, when once they haue sinned against him. And this proceeds

First of all, from that holinesse that is in God, who is indeed holinesse it selfe, and therefore cannot but punish sin, that is so opposite vnto that pure nature of his: the more holy, iust, and righteous God is, the more is he displeased with the sinnes of men, and his Iustice calls for vengeance vpon transgressours. Though the Lord delighteth not in the punishment of men, yet he delighteth in his owne Iustice, according to which punishment is due. It is not euill in God to punish the wicked for the loue of Iustice, but euill

Reas. 1.

Gen. 18.
25.

cuill in the wicked to deserue punishment for the loue of sin: for God forbid, but that the Iudge of all the world should do right.

2

Secondly, it is groundd vpon the prouidence of God, he suffereth no disorder to be in the whole vniuerse. Now sinne is nothing else but a swaruing from order; therefore it is brought into order by punishment. The inequalities and disorder that is in sinne, being made equall and orderly thus; It is equall and orderly that he that will needs taste of the sweetnesse of sinne, against the will of God, should be constrained to taste of the bitternesse of punishment against his owne will.

Aquin.

3

Thirdly, in regard of the good of Gods Church, it is necessarie that God should thus punish sin, for otherwise if God did not cut off, and restraine offenders in a course

course of sinning by his iustice, men would liue like *Beasts, Lyons, Wolues, and Tygers*, Yea these ravenous Beasts would not make more hauock, then wicked men; if God had not met with *Pharaoh* what had become of Israel? if God had not met with *Haman*, what had become of the Iewes?

Exo. 14. 25

Hest. 7. 6.

But wee see that wicked men doe not alwayes come to shame for their sins here in this life.

Obiect.

It is their greatest punishment not to be punished.

*Nil est in-
felicius fa-
licitate pec-
cantium, .
Cic.
Aug.*

Secondly, wicked men are punished whilest they are spared; for what greater punishment then to be giuen ouer to their owne hearts lusts.

Thirdly, it is a signe that God reserues such for a more searefull punishment after death.

Seeing then that *shame* doth thus accompany *sin* as an inseparable

Use 1.

rable companion, howsoever God
 many times suffereth long. This
 sheweth in the first place the la-
 mentable estate of all wicked and
 impenitent sinners, who lye in sin
 and wallow in all manner of vn-
 godlinesse, their condemnation
 doth not sleepe. Howsoever the
 wicked now are secure, and put
 from them the thoughts of sin, &
 the punishment due for the same,
 yet so long as the sinner stands
 guiltie of sinne before the Lord,
 there is a most certaine expecta-
 tion of iudgement. Indeed such is
 that euill disposition in the heart
 of man, that as *Solomon* saith,
Because sentence against an euill
worke is not presently executed,
therefore the heart of the Sons of
men is fully set in them to doe euill.
 But what followeth, though a sin-
 ner doe euill an hundred times, and
 his dayes be prolonged, &c. it shall
 not

Ecc. 8. 11.

ver. 12.

not be well with the wicked.

And againe, *Wee to the wicked,*
it shall bee ill with him, for the re-
ward of his hands shall bee given
him. There is nothing more cer-
taine then punishment to the sin-
ner.

Esa. 3. 11.

2

Secondly, this may bee a loud
call vnto vs all vnto repentance,
for those former sinnes we haue
committed, Sithence sin is so
displeasing vnto God, and draws
after it such a tayle of iudgments.
And that wee take notice of his
patience and long-suffering to-
wards vs, who hath spared vs so
long a time. Indeed if sinne were
an indifferent thing with God, &
that he were neither pleased, nor
displeased with vs for the same,
then to repent, or not to repent,
were a thing likewise indifferent.
But sithence sinne brings with it
shame and punishment, it is time
for

Rom. 12.

29.

3.

for vs to looke about vs, and let vs take heede of securitie, and labour to please God with reuerence and feare, *For our God is a consuming fire.*

Thirdly, as this may terrifie all wicked and vngodly men to consider the most vndoubted certaintie of Gods wrath and vengeance against sin; so it may minister matter of comfort vnto the godly, for their reward is likewise with the Lord, and their recompence with their God. For can the Lord be more ialous of his iustice then hee is of his mercy? will hee pay tribulation and anguish to euery soul that doth euil, and shall the labours of his seruants in his seruice be in vaine? it is farre from the iudge of all the world to doe vniustly. *Say ye (saith the Lord by his Prophet) to the righteous, it shall be well with him, for*

Esay 3. 10.

for they shall eat the fruit of their doings.

The consideration of this, comforted Paul over all his troubles, I have fought a good fight, I have finished the course; henceforth there is layd up for mee a crowne of righteousness, which Christ the righteous Iudge shall give mee in that day, and not to me onely, &c.

Let vs then rest vpon the gracious promises of our God, being assured that covenant he hath made with his, is surer then the covenant with day and night of the Sun and of the Moone, he is Yea, and Amen, in all his promises, & as iealous of his Truth with his seruants, as of his iustice with the wicked.

Rayled on him.

We have heard before how the

E

sinne

2 Tim. 4.
7.8.

Text.

2

His beha-
viour,

sinne of this Malefactor hath brought vpon him *shame*, and God in his iustice hath now overtaken him in a course of sinning, and brought vpon him his deserved punishment, his sinfull wretched life, hath now a miserable and cursed death.

We are now to come to his behaviour at the time of his death, *He railed on Christ.*

First, the Evangelist obserueth how this *Impenitent* at this time of his death fell to raile vpon Christ. He is so farre from being humbled in the sense of his sinne, or in any penitent maner to make confession of the same, considering that now he was from a temporall to come before an eternall Iudge, and from the condemnation of the one, to passe vnder the condemnation of the other, as that he groweth worse by his punishment.

nishment and becomes more desperately sinful, *He railed on Christ.*

Note hence,

That when the Lord shall overtake the wicked with his judgments, which might bring them to the sense of their sinne and repentance for the same, as we shall see heereafter in the *Penitent*, they doe but make the wicked worse.

Doth this wretched and miserable man, now that the Lords hand is vpon him, come to see his finnes, and bewaile his former sinfull course, confessing and crying downe his owne abominations, intreating for mercy at Gods hand in the pardon of the same, surely no; But his heart is more obstinate, and his conscience more hardned and becoms scared as it were with a hot-yron, hee hath now a heart that cannot repent but becomes more desperately

Doct. I.

Afflictions
make the
wicked
worse.

Rom. 2. 5.

Gen. 15. 16

Mat 23.32

wretched and sinfull, still more and more to his last breath. And this is vsually scene in the wicked daily, notwithstanding the Lords corrections vpon them: they proceed from euill to worse, vntill they haue at length filled vp the measure of their iniquities, vnto their eternall destruction.

Gen. 4.13.

When the Lord conuicted Cain of his cruell and vnnaturall murther of his owne brother, how bare he the Lords reprehension? did he resolue into reares of repentance, did hee confesse his fault, and craue pardon at Gods hand? Nothing lesse. Nay rather did he not complaine of God, that his punishment was ouer seuerer? *My punishment is greater then I can beare.*

Exod. 10.

We may see this in *Pharaoh*, in those tenne plagues the Lord brought vpon him and his people;

ple; they were so farre from humbling him, as that they made his heart still more obdurate and hard vnto his owne destruction. Euen so the people of Israel, the more the Lord afflicted them in the wilderness, the more they murmured: The more they were smitten, the more they fell away: insomuch as the Prophet taketh vp this complaint of them: *O Lord thou hast smitten them, but they haue not sorrowed: Thou hast consumed them, but they haue refused to receiue correction: They haue made their faces harder then a rocke, they haue refused to returne.* Euen so the holy Ghost brings in those *Antichristian* Idolaters, in the time of their miserie knawing their tongues for sorrow, and blaspheming the God of heauen for their paines and for their sores, and repented not of

Ier. 5:3.

Ier. 6.

their works to give God the glory. As silver that is put into the fire, if nothing come out but dross, is found *Reprobate silver*: So the wicked not refined in the furnace of affliction, shew themselves but reprobate men. Whereas the godly, as we shall see hereafter in the Penitent *Thiefe*, the fire of affliction purgeth their dross, and makes them purer ever after, like good *Hazekiah*, and *Danid*, who being once rightly humbled, recounted ever after their foregoing sins to the griefe of their hearts, and wounding of their soules. And it must needs be thus: for,

Reas. I.

Rom. 1.
28.29.

First, the wicked through their custome and continuance in euill, haue quite lost the sense and feeling of sinne in their owne consciences; as a man that is possessed with a Frenzie, is insensible of wounds,

wounds, or stripes, or blowes, be they neuer so mortall, but laugheth and sporteth himsele in the midst of them all: So euen so is it with a sinner possessed with a spirituall Frenzie, he hath no feeling at all of his sinnes, his conscience is dead and benumbed. And therefore as the estate of that sicke man is most desperate, who is not sensible of his disease: So is the case of a sinner, that perceiueth not the rod of God, when he striketh.

1. Tim. 4. 2.

Secondly, to profite aright by afflictions, to bee humbled by them, and to returne vnto God, is the worke of grace accompanying the crosse, and to bee found only in the godly, who are quickened thereby in all holy duties.

Hos. 6. 1.

So David, *It is good for me that I have bene afflicted.* For it is with affliction as it is with the Word,

Psal. 119.
71.

again

E 4

when

when they fall vpon a gracious heart, they are by Gods blessing very fruitfull and profitable: but but when they light vpon a hard heart, they are by accident very hurtfull, and harden the same more and more to destruction. As the Sunne shining vpon the waxe doth soften it, and vpon the clay doth make it more hard, and as by one and the same heate, a sweete smell is drawne out of a precious ointment, and a noy- some smell out of any putrid matter; So doth the word and affliction produce different effects in the hearts of men, it skils not what the affliction be, so the matter on which it works be good.

*Tantum in-
terest non
qualia sed
qualis quis-
que patia-
tur. Aug.*

V^o I.

This shewes the misery of all wicked and vngodly men, that liue and lie in sinne without repentance; They are like vnto a man that hath lost himselfe in the night

night time, he goeth still further and further from his way, or like a cold stomack that turneth the best food into putrefaction. Even so the most excellent things of God, such as are the *Word*, *Sacraments*, and those afflictions which the Lord useth many times, as a means to humble the godly, these are all of them abused by the wicked to their destruction. For as all things worke together for the best of them that loue God: so by the rule of contraries, all things worke for the worst of the wicked; They corrupt all things, they defile all things.

Rom. 8. 28.

Oh the misery of a wicked man, that whether he enioy weale or woe, prosperity or aduersitie, are still posting to hel, and hastening their owne destruction.

Secondly, seeing that afflictions make the wicked worse, wee may

Esay 26.9.

Lam. 3.40.

may by the rule of this Doctrine,
 take triall of our hearts, and so
 consequently of our estates, by
 considering the use we haue made
 of our afflictions; often hath the
 hand of God bene vpon vs, on
 some in one kind, and on some in
 another, let vs consider how we
 haue behaved our selues vnder
 the same, haue we learned *right-
 enesse*. When Gods iudgements
 haue gone abroad, haue they gi-
 ven vs occasion to search and try
 our wayes, and to turne vnto the
 Lord? this is a good signe of a
 gracious heart, but if we finde v-
 pon due examination, that the
 Lords hand hath no whit hum-
 bled vs, but that we find our hearts
 as hard as before, and we the same
 when we came out of afflictions
 as we were when we first came into
 them, a fearful signe of a grace-
 lesse heart.

Thirdly,

Thirdly, this giues vs sufficient warrant what to iudge of that man, who in time of affliction, hath cast off to seeke the Lord, hath murmured, blasphemed, sought to the Physitian and not to God, if affliction better them not, their case is miserable.

(Rayled on him.)

Thus hee goeth on from one sin to another, from euil to worse, and his last sin, his reuiling and reproaching of Christ, worst of all. And herein will teach vs,

That when a wicked man beginneth once to fall away from God. They haue no stay of themselves, but proceed on still, from one sin to another, neuer resting vntill at length they come to the height of all wickednesse & prophaneffe. We may see this cleare

in

Text.

Doct. 2.
When the wicked begin once to fall away from God, they haue no stay of themselves.

in this present example, this wicked and gracelesse man, giuing himselfe vp to a sinfull course of life, liuing by *Theft*, rapine and much cruelty towards others, he rests not there, but falls to railing and reproaching the Lord Iesus Christ himselfe.

And thus indeed the corruption of our nature is like those heavy bodies, which being throwne vp, moue more slowly at the first, the motion of the ayre hindering and restraining them, but the nearer they come to their place the earth, the swifter they moue; So sinne moues slowly at the first, by reason it is restrained by feare or shame, but the nearer it brings the sinner to the graue or to hell, the swifter it moues and the more hardly restrained, it comes with such a violent swinge, it is hardly staid, as heere in this man who
was

was most wicked, when hee was
nearest his end. This truth may
further be cleared by diuers ex-
amples in the booke of God, not
only in the wicked, but also in the
godly themselves, who haue made
a fearefull progresse in sin, when
once they began to fall from
God, thus was it with *Eua*, when
Sathan had once preuailed with
her, to lend an eare vnto his
charmes. First *she saw* the fruite,
and set open her eyes, the case-
ments of her soule, by the which
the deuill wound himselfe into
her heart. Secondly, *she desired*.
Thirdly, *tooke of it*. Fourthly, *she*
eate thereof; Still the further the
worse. Thus was it with *Cain*,
Pharaoh, *Saul*, *Iudas*, &c. If we
examine their sinnes and fallings
away from God, wee shall finde
that all was not vpon a suddaine,
neither did Sathan set vpon them
with

Gen. 3.

Ier. 9. 3.

Isay. 1. 5.

Ionas 1.

Mat. 26. 70

with his noysome temptations all at the first; But brought them on by degrees, according to that of the Prophet; *they bend their tongues like their bow to lyes, but they are not valiant for the truth upon the earth, for they proceed from euill to euill, and they know not me, saith the Lord.* Again, the Lord complaining of his people that they made not the right vse of their afflictions, saith, *Why should ye bee stricken any more? ye will reuolt more and more.* Yea this is true, not only in the wicked, but euē in the godly themselves, as wee may see in *Ionas*, the Lords Prophet. In *Dauid*, who fell from one sin to another, and the last the worst. Of *Peter*, that from a bare deniall of Christ fell to curse and to sweare, that hee knew not Christ. Besides, I dare say that he is but a titular Christian, that finds not

not this truth in some degree or other by wofull experience in himselfe. And this thing so comes to passe;

First, in regard of Sathan who doth commonly so fortifie, what hold soeuer hee winneth to himselfe, that whensoever he findeth the heart of a sinner *swept* and *garnished*, by euill thoughts and sinfull imaginations, fit to entertaine Sathan, Sathan will then bring with him seauen spirits worse then himselfe, and these will enter in and dwell there, and so the later end of that man will be worse then the first.

Secondly, in regard of sin it selfe, the which will fret daily more and more, as the Apostle saith, *as doth a Canker*, which we see infecteth one member after another, vntill at last it hath won the whole body: our Saviour com-

Reas. 1.

Luk 11.

2

2 Pet. 2. 17

com-

compareth it to a peece of leaven which is of a diffusing nature, that will sower the whole lump, so is it with sin, when it shall once be entertained, it is like a shamelesse Guest, it will grow impudent and will not easily be shaken off.

3.

Thirdly, in regard of the sinner himselfe, who hauing often made shipwrack, of faith and of a good conscience, the mouth of conscience at last comes to be stopped that the sinner runs on in sin without controlement.

It is the mercy of God vnto his people, that whensoever they sin against him, they may haue a monitor within them, that will giue them no peace in sin; That sin becomes not *sweete in their mouths*, as *Iob* speaketh of the wicked; But when a man shall relish sin, and goe on in a licentious course without check of conscience,

ence or any controlement such a one is not far from destruction;

And last of all, in regard of God himselfe, who being often and still, and againe prouoked, through the contempt of grace offered, and through obstinacy & willfulnesse in sinning is prouoked at last to cast off the sinner, and to strue no more with him.

This was the iudgment the Lord threatned against the sinful world in the days of *Noah*, *My spirit shal no more strue with mans spirit.* Of all the iudgmēts, the most fearful-est, whē the Lord shal cast of a sinner his care, lay the raines in the neck like a father whose son hath run riot lōg, & by no means wil be reclaimed. This is a sure fore-runner of destruction. O then happy and thrice happy is he that sinneth least, next he that returneth home soonest; but most wofull is the estate of him that comes once

4

Gen 6.

to be hardned in sinne, that with *Ieroboam*, hath sold himselfe to worke wickednesse in the sight of the Lord.

Use I.

Seeing then that wee see thus the cursed nature of sinne, and the miserable condition of the wicked, that when they begin once to fall away from God, they haue no stay of themselues, but proceed from euill to worse, and from one degree of sinne vnto another, vntill at last there be no remedie. Oh how may this awaken euery wicked and vngodly man and woman, to consider that when a man beginneth once to leaue God, God leaueh him! and when God once forsaketh a man, the deuill takes possession of the heart of such a one. This appeares in *Cain*, *Pharaoh*, *Saul*, *Iudas*, &c. if we should trace these mens fallings off from God step by steppe, wee shall

shall see from what small beginnings sinne tooke root in them, and being so entertained, increased in them daily more and more, God more and more forsaking them, their corruptions daily more and more increasing; and at last breaking out into open rebellion against God, and open desperation against their owne souls. Oh the misery of a sinner, thus forsaken of God! Oh the misery of that soule that once comes to bee remorselesse in sinne! Poore soules, these are in misery and see it not; are vnder Gods wrath, and regard it not. Lay before these their misery in regard of sinne, beseech them with teares, exhort them by the tender mercies of God, threaten against them the iudgements of the Law, offer vnto them the promises of the Gospell, intreat them by the death of

F 2 Christ,

Christ, and the warmest bloud that issued from his blessed side; All these things wil no way affect them, nor any whit moue them, but as *Iob* speaketh of the *Leuiathan*, *His heart is harder then the neather milstone*: that is, the state of those whom God hath once left to hardnesse of heart, and giuen vp to reprobate sense, whose heart doth not quake and tremble to consider these things.

2 Secondly, the consideration hereof should admonish euery man and euery woman, and euery mothers childe amongst vs, to take heed of sinne, and to dread it as we would dread a Serpent, or a Cockatrice, and that in regard of the deceitfulnesse of sinne, which if it haue any entertainment, it will waite on thee like a Catchpole, dogge thee vp and downe like a Sergcant, and follow thee like

like thy owne shadow; thou canst not shake it off when thou wouldest: this the godly haue found most true by wofull experience in themselves, how hard a thing it hath beene to overcome any sinne that hath beene entertained with them any time, if it be but some idle oath, or vsauorie speech that they haue vsed, how hard a thing is it to leaue it: Which shewes how wonderfully such men deceiue their owne soules, that will seeme to flint themselves in sinning, as if they had power in themselves to leaue sinne at their pleasure. These very thoughts shew that thou art in bondage vnder some corruptions, and art in the power of Sathan, and so in danger of destruction.

So then we must destroy sinne whilest it is an egge, and smother

it in the first conception, as we destroy the young whelpes of the prey. For as the Apostle shewes, *Last conceived brings forth sinne, and sinne when it is finished, it brings forth death.* Wherein the holy Ghost teacheth vs how dangerous a thing it is, to giue the least entertainment vnto sinne; it is like a Bird called the *Lapwhing*, which is no sooner hatched, but it runnes abroad. And indeed sinne is much easier kept out then cast out: It shall then be our wisdom to heed our selues betimes, and euer to looke to our watch, that we may preuent sinne even at the first motions and occasions thereof: an high point of heavenly wisdom.

Text.

Rayled on him.

Sinfull and wretched was the
life

life of this man, and cursed and wretched was his death, not onely in respect of the nature of his death, which tis true was a cursed death to be *crucified*; But also in regard of his fearefull end that he made, that hee should dye thus blaspheming of Christ. But it is not to be wondered at, for it was answerable vnto his life. And herein will teach vs.

Deu. 21. 23

What a dangerous thing it is to liue wickedly: for commonly as the life is, so is the death; a good life, a good death; an euill life, commonly an euill death. Here is a wofull end, and a fearefull spectacle of a wretched life: as his life was voyde of grace, so was his death voide of comfort; his life was wretched, his death was damnable.

Doct. 3.
A sinfull
life hath
commonly
a cursed
death,

And this was not onely in respect of his body, but also in re-

A&.1.25.

Ex. 14. 25.

Hest. 5. 6. 7

Dan. 5. 5.

gard of his soule, the which no doubt went from the *Crosse* to *Hell*, as it was said of *Judas*, that *He went to his owne place*, that is, to *hell*. And indeed the Scriptures affoord vs diuers examples of wicked and vngodly men, such who as their liues haue beene wretched and sinfull, so haue died wretched and miserable deaths. *Pharaob* a sworne enemy to Gods Church and people, what a fearfull end came hee vnto with his people, being ouerwhelmed in the sea, and there perished. *Haman*, a great Fauourite vnder the *Persian* king, an enemy to Gods Church and people, came himselfe to dye that death hee had prepared for *Mordecai*, and fell himselfe into the same pit he had made for others. Thus do wee reade of Gods heauy iudgement vpon *Balsazzar*, the king of *Babylon*,

bylon, at his royotous feast, abusing the holy vessels of the Temple prophanely, the Lord at the same time ouertooke him with his iudgements. The like of *Ahab* and *Iesabel*, the story makes mention of their fearefull ends, the very dogs did eate *Iesabel*, that bloody and butcherly Queene, that had murthured so many of the Lords Prophets. The like we reade of *Saul*, that hauing in his life time persecuted *Dauid*, at last fell vpon his owne sword. The like of *Herod*, that was deuoured with lice. Of *Indas*, that in the dayes of our Sauour Christ had played the close and cunning hypocrite, what a fearefull end came that wretch vnto at last; the Text saith, *He hanged himselfe*: perceiuing at last what a horrible sinne he had committed in betraying the Lord of life, he iudged himselfe

1 Reg. 21.

Mat. 27.5.

A&I. 18.

A&I. 19.

A&I. 5.

selfe vnworthy of life. Now as his
 life was wicked, his death was
 wretched; for besides that hee
 made away himselfe, and so be-
 came the cursed instrument of his
 owne death: The Lord shewed
 a strange token vpon him at his
 death, for when he was hanged,
He burst asunder in the midst,
and all his bowels gushed out.
 There is a Tradition that saith,
 that when *Indas* was dead, hee
 stunke so noysomely, that no man
 could come neare him; and yet
 this was not all, for as the end of
 his body was miserable, so was it
 also in regard of his soule: for the
 Euangelist obserueth, *That hee*
went to his owne place, that is, to
hell, there to remaine for euer, to
 be tormented with the deuill and
 his Angels. And the like may be
 said of *Abitophel, Absolom, Ana-*
nias, and *Saphira,* &c.

And

And besides the examples of Gods iudgements out of diuine Writ, of those whose liues as they haue beene wicked and vngodly, so their deaths haue beene cursed and miserable, Ecclesiasticall histories affoord vs infinite. *Eelix Earle of Wartemberg*, hauing a long time beene a most cruell persecutour of Christs Church, sware to his companions at a supper, that ere he dyed, hee would ride vp to the spurres in the bloud of *Lutherans*. But the same night the reuengefull hand of God stroke him, euen in the height of his malice and cruelty, that hee was strangled in his bed with his owne bloud. *Stephen Gardiner*, in *Queene Maries* dayes a bloudy persecutour, sitting at dinner at the very time when *Ridly* and *Latimer* were burned at Oxford, he gloried and reioyced

cxccc-

A&S and
Men. Fox.

exceedingly thereat; But the hand of God incontinently stroke him, that he was carried presently to bed; where his body was inflamed by reason he could not expell his vrine, and his tongue mightily swolne, and black, hanging out of his mouth most fearfully, and so miserably dyed:

The like wee reade of *Bonner, Morgan, Thornton, &c.* who hauing beene cruell persecutours, God brought them to shamefull and miserable ends.

Yea our owne experience daily doth manifest this truth vnto vs, that such as haue liued vitionfly, riotously, and wickedly, what miserable deaths they many times come vnto. How many filthy adulterers hath God cut off, with filthy rotten and loathsome diseases, causing rottennesse to enter into their bones, and bringing them

them to miserable ends. How many beastly drunkards, that haue beene inflamed with their strong drinke, hath the Lord cut off in the very midst of their drunkenesse, and so haue dyed most shamefully and miserably.

How many murtherers, hath the Lord pursued, whom none else could accuse, and made the malefactours themselues confesse their horrible facts, and all to bring a sinfull and wretched life to a shamefull and miserable end. Surely the Lord is wonderfull in his iudgements. Oh that men were wise to lay the same to heart!

But we see many times the wicked, whose liues haue beene vile and sinfull, haue prospered all their dayes, yea and their death it selfe hath not seemed to bee so miserable vnto them.

Object. 1.

It

Resp.

1

It is true, God many times suffereth the wicked to prosper in the world: *Their houses* (as *Iob* saith) *are peaceable, and without feare: and the rodde of God doth not alwayes fall upon them.* What then? Is their case any whit the more happie? *Doth not prosperitie slay the foole?* And what are all the pompes and pleasures of the wicked, but as a blazing Starre, presaging ruine and destruction. And what though the wicked passe their time in pleasures, and feare no euill, doth securitie profit any? will a man enuy him that goeth to execution in a Satten suite? Is not their destruction the nearer at hand, and so much the more fearefull when it commeth?

2

Iob 27. 8.

Secondly, the best furniture against Death is, *Faith, hope, and a good conscience.* But *What hope the wicked* (saith *Iob*) *when God shall*

shall take away his soule? meaning indeed he hath no hope.

O but these men dye peaceably, euen like lambes in their beds!

Obiect. 2.

So may a wicked man do and yet go to hell, and be in no better case (as *David* obserueth) then the very beast in death; *Man* (saith he) *shall not continue in honour, but is like the beasts that dye.* And indeed there is many times little difference betwixt the death of a beast, and that of a wicked man, saue the one hath many times a pillow vnder his head, and the other dyeth in a ditch. *When the wicked dye, all his hope perisheth:*

Ans.

Pro. 11. 7.

But we see that a wicked life doth not alwayes bring a cursed death: the other Thiefe that liued loosely and wickedly, yet at last repented, and was saued; and God hath made a promise, that at
what

Obiect. 3.

what time soeuer a sinner doth repent, &c.

Resp.

I answer, tis true, the other Thiefe repenting, and beleeuing in Christ, was saued at the very last. But what? was not this miraculous? Did not Christ now vpon a speciall occasion to shew the effect of his bloud, the power of his passion, and to demonstrate vnto the world his Deitie, euen now at his lowest ebbe of humiliation, shew his power in the conuersion of the *Thiefe*? Must this extraordinarie example now be propounded as a president for euer? that was but *once, miraculous*, and wrought vpon speciall occasion; So mayest thou looke againe for the renting of the stones, the opening of the graues, and the raising of the dead, and to see againe those other miracles of Christ, that did accompanie that conuer

conuerſion of his. And for further ſatisfaction conſider;

I

First, that it is not impoſſible, but that this was the firſt time of the call of this *Thiefe*, that he had neuer heard Chriſts Sermons before, or had any outward call before this time, that now he came to ſuffer with Chriſt: and ſo his finnes being of ignorance, might excuſe in part, as *Paul* ſpeaketh of his, *The Lord ſhewed mercy, becauſe I did them ignorantly*. But now thou canſt not pleade this ignorance, in aſmuch as thou haſt lined vnder the Goſpell, and haſt had an outward call by the preaching of the ſame.

1 Tim 1.13

2

Secondly, this example of the penitent *Thiefe*, as it was extraordinary, ſo we ſee it ſingular: the Scriptures not leauing vs one example more of the like. Now particular examples are not to bee

G

urged

vrged for a generall practise, especially in so weightie a thing as the saluation of the soule is; The other Thiefe that liued as he did, died not as he did; but our Text sheweth his miserable end, that hee died impenitently, blasphemously, and desperately: and so haue we likewise seene euen now proued vnto vs the miserable end of many moe, whose liues as they haue beene sinfull, so their ends haue beene fearefull. If Sathan then, or thy owne sinfull corrupt heart, shall go about to perswade thee at any time, that though thou takest thy sway and swing in sinne now, thou mayest hereafter, when thou wilt thy selfe, repent with the good Thiefe, and so be saued; Answer Sathan thus, and tell thy heart from me, that it is a thousand fold more probable, that thou shalt dye as thou
hast

hast liued, impenitently, wickedly, desperately, with the *Impenitent Thiefe*, and so be damned rather, then to haue such a singular grace giuen thee, and mercy shewed at the last houre, to repent with the *penitent Thiefe*, and so be saued.

But God hath said, *That at what time soeuer, &c.*

Obiect.4.

It is most true that *at what time soeuer, &c.* And it is the mercy of God that we haue that and the like places of Scripture left vnto vs to comfort vs, as a hand reached out vnto vs to keepe vs that we sinke not in the pit of desperation, being so conscious vnto our selues of so many impieties, through the which wee haue forfeited Gods fauour and loue in Iesus Christ, and made our selues liable vnto his wrath and vengeance for euer.

Resp.

But though the Lord say at what time soeuer a sinner doth repent he will blot out, he doth not say at what time soeuer a sinner doth sinne he will giue repentance, Repentance is Gods gift, prouing (saith the Apottle) if at any times God will giue the repentance.

And though God giue forgiveness euer to the penitent, hee doth not euer giue repentance to the sinner. And if the Lord giue not this gift and grace of repentance, it is impossible for a sinner euer to repent. Nay when the Lord hath once in the Gospel made tender of grace & saluation, conuincing our iudgements and bringing sin to light, with the wages of sin, which is the wrath of God, and destruction of soule and body for euer; And with all tendering vs a gracious pardon in the blood of his Son, & that vpon

*Qui promi-
ssis penitenti
veniam;
Non promi-
ssis peccanti
penitentiā.
Aug.*

our true repentance, hee will bee againe reconciled vnto vs; which tender of grace & mercy offered, when it shall bee on our part reiected, and men shall perfer their owne sinfull lusts before their peace, and by their obstinacy and willfull rebellion in sin, trample vnder foote the blood of the Lord Iesus; the time may come, nay the time will come, when thou wouldest faine repent thee of thy sins, and canst not: the Lord then may giue thee vp to hardnesse of heart, and finall impenitency.

And therefore dally not with sin, presume not to repent at thy pleasure; But breake off thy sins betime by repentance, & remember that God will not be mocked, *Whatsoeuer a man soweth (saith the Apostle) that shall hee reape.* The whole life of a Christian should bee but a preparation for

G 3 death,

*Modica se-
menti de-
tractio est
magnum
messis de-
trimentum.
Bern.*

death, for in dying well doth consist the wellfare of a Christian for ever; Now it is in grace in some sort as it is in nature, the seede cast into the ground must haue some time to roote, to battle, to spring and to bring forth fruite; and according as the *seede* is, so is the *crop*; we must sow in *teares*, if we wil reape in *ioy*. And largely in the one, if we will reape abundantly in the other. Againe, men doe not sowe *tares* and looke to reape *wheate*; Besides, neuer was there seene a *Seed-time*, *Spring*, *Sommer* and *Haruest*, come together.

O then! why should Sathan and our owne sinfull hearts thus delude vs, to thinke that wee may reape the crop of glory in heauen, & neuer sowed the seede of grace on earth. Whereas God hath ioyned these two together, *grace* & *glory*; *Without holinesse, no man shall*

shall see the Lord.

To returne now to the vses.

Vse I.

Seeing this is so then, that an euill life hath commonly an euill death, then the madnesse of those men is to bee mourned for, as *Samuel* mourned for *Saul*, that flatter themselves in their sinfull courses, that they shall at last dye happily, when they haue had no care nor conscience in their liues to liue holily. Indeed I confesse that heauen hath many well willers; who would not goe to heauen & auoid the torments of hell? Cursed *Balam* himselfe can wish that his soule might dye the death of the righteous; though he had no regard at all to liue the life of the righteous. But these are but bare wishes, in the wicked, they cannot properly be called desires, because they come but from some sudaine passion in the heart, when

Numb. 23.

the thoughts of *death, Iudgement,* or *Hell,* possesse them.

Whereas the *desires* of the godly are cuer ioyned with the meanes conducing thereunto: such as are the daily hatred of sinne, growth in mortification, daily increase of heavenly knowledge, faith, repentance, and the like. But these men separate those whom God hath ioyned together, *grace* and *glory.* And though their liues be neuer so vile, wretched, and sinfull, presume that it shall go well with them in death. No question this *Impenitent Thief* could not but see that his sinfull course of life; and his heart must needs smite him somtimes for the same. And what might be the answer he gaue his heart, euery man may iudge, that though he ran a sinfull course for a time, yet he would repent at last, and become

a new man. Thus is it now with the drunkard, swearer, vsurer, yea the prophaneſt living; for none can be ſo deſperately ſinfull, but ſometimes their hearts ſmite them, and they answer them ſtill with a late repentance, as if repentance were in their power. But at laſt comes death and ouertakes the ſinner, and now is he taken as a Bird in the ſnare; Now he ſees when it is too late, how Sathan and his owne curſed heart haue kept him hudwinkt, and now in ſtead of confeſſion of ſinne, and ſorrow of heart for their former abominations, and calling on God by earneſt and hearty prayer, all which they promiſed vnto themſelues at this time; Behold here in this *Impenitent Thiefe*, hardneſſe of heart, and finall impenitency, yea he falls to mocking, and blaſpheming the Lord of life,

life, from whom saluation cometh.

Canst thou heare these things, thou that art a drunkard, swearer, vncleane person, that lyeest and liuest in thy finnes, and not haue thy heart tremble within thee? I will conclude with that of *Moses*, *O that men were wise, then would they consider their latter end.*

Deut. 29.

2

Secondly, seeing then that the late and last houres repentance (the common refuge of wicked men) as it falls short of holinesse in life, so it seldome reacheth to happinesse in death. It shall bee our wisdom then, betimes to lay for this worke of repentance, and to liue an holy life, that hath the promise of an happie death. Get we grace in life, we shall not misse of glory in death: *Marke the vpright man, and behold the iust, the latter end* (saith *Dauid*)

Psal. 73.

of

of that man is peace. They shall enter upon peace, and shall rest in their beds. Who? Every one walking before the Lord in righteousness:

Isa. 57.2.

So Paul, I have kept the faith, henceforth there is laid up for me a crowne of righteousness. Thus runne then the promises of blessednesse in death to such, and such onely who walke with God in a holy life.

2, Tim. 4.

But we see sometimes even of those holy Brethren that have lived so purely and so godly; in death they have raged and blasphemed, yea and behaved themselves as men in desperation.

Obiect. 5.

Tis true, this hath beene the case, and so may bee of the most holy and sanctified servants of Christ, and yet this concludeth not that their deaths must needs therefore be miserable. For such may

Resp.

Rom. II. I

may be the nature of the disease, as the *Strangury, Colique*, burning Feauer, and the like, that may cause this distemper in the best: Now they are but the words of distemper, and not spoken out of reason or iudgement, neither will the Lord impute them vnto his seruants: *For will God cast away his people?* God forbid. Neither can mans changeable tongue alter Gods vnchangeable decree.

Or at the most such distemperd words vttered by the godly at last, are but forced through some violent temptation of Sathan, which the diuell shall answer for, and not the godly; neither conclude the want of loue to God, or deliberate purpose to sinne, but rather humane frailty, which shall not hinder true happinesse.

On

On him.

3

That is, on Christ, hee rayled
not on his fellow that was a Ma-
lefactor with himselfe: no, they
were as *Simeon* and *Leni*, brethren
in iniquitie; But vpon the most
innocent, the Lord Iesus Christ
himselfe.

On whom,

Herein teaching vs,

That none are more obnoxious
and liable vnto disgrace and re-
proach then the godly are, yea
the better the Christian, the more
subiect to the reproach of wicked
men. Let no man then that is reli-
gious and godly indeed, thinke
that he can escape the mockeries
and derisions of the wicked; it is
the portion of the Lord Iesus
Christ himselfe, he vndergoeth
this at the hands of sinners, yet
doth patiently beare it. This was

Dauids

Doct. I.

None
more lia-
ble to dis-
grace then
the Godly
are.

Psal. 21.7.

Dauids case: All they that see me laugh me to scorne. They shoot out the lip, they shake the head, saying, he trusted in God, &c. And againe, They that sate in the gate spake against me, and the drunkards made songs of me.

Psal. 69.12

Iob 30.1.

Isa. 8.18.

Ier. 20.7.

1. Cor. 4.9.
13.

This was Iobs case, They that are younger then I mocke me. This was the case of the Prophet Esay, Behold I and the children whom the Lord hath giuen me, are for signes and for wonders in Israel.

Thus complaineth the Prophet Jeremy, I am a derision daily, every one mocketh me.

And this was the complaint of the Apostles of Christ, We are made a spectacle unto the world, to Angels and to men: being defamed, we intreat; we are made as the filth of the world, and are the of-scouring of all things unto this day. And in the Catalogue of those

those worthies the Apostle makes mention of, whom the world was not worthy of; this was part of those trials and sufferings they underwent for Christs sake: Others were tried by cruell mockings, and scourgings, &c. And indeed why should any thinke this strange? do but consider,

First, the naturall disposition that is in wicked men, who are by nature giuen to hate God and his truth, to hate godlinesse, yea and all that make profession thereof. This was the condition of the *Colossians* before their calling: they were enemies vnto God. And that which the Apostle Saint *Iohn* obserueth of cursed *Cain*, is true in some measure of euery wicked man: *Cain was of that wicked one, and slew his brother, and wherefore slew he him? because his owne works were euill, and his brothers*

Reas. 1.

Col. 1. 21.

1. Ioh. 3. 12.

Ioh. 15. 19.

2

brothers righteous : yea the very pietie, zeale, godlinesse, and vnblameable conuersation that is in the righteous, is not the least cause wherefore wicked men are so wrathfully displeased with them: their owne deeds being euill, and they louing darknesse more then light, hence is it that they hate the children of the light : Ye are chosen out of the world, therefore the world hateth you. Whereas If ye were of the world, the world would loue her owne.

Secondly, consider againe the malice and policie of Sathan herein, who ruleth and raigneth in the children of disobedience; who bloweth the coales, and by all meanes possible maintaineth this opposition, as knowing that himselfe shall bee the gainer thereby. For,

1. Hereby wicked men are brought

brought to a greater measure and degree of wickednesse and hardnesse of heart, and so hasten their owne destruction.

2. By this meanes to breake off (if it be possible) the weake Christian from this godly course, by the manifold crosses and afflictions that Sathan layes in the way of such, and by the which many thousands are discouraged.

3. At the least, to stagger the best in their holy walking, that they may not so chearfully go on in their Christian course, so constantly and so chearfully as otherwise they might.

Thirdly, the Lord will haue it so, that his owne people may be tried, *Others were tried by mockings, &c.* And thus will the Lord haue the faith, patience, constancie, and obedience of his seruants, made manifest vnto others to the

H

praise

3

Heb. 11. 36

REU. 2.10.

praise and glory of his owne grace, and the incouragement of others. *Behold the deuill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes. But be thou faithfull vnto death, and I will giue thee a crowne of life.*

Vse I.

Now then seeing this hath beene the state of the Fathers, the Prophets, Apostles, yea the Lord Iesus Christ himselfe to be reuiled and mocked by others, we may not thinke it strange if the same befall any of vs. Nay seeing Christ suffered himselfe to bee mocked for our sakes, what are we that we should disdaine to be mocked againe for his sake? we ought rather with the disciples to reioyce that the Lord should account vs worthy of that honour, to suffer for him, resting assured that *Our light afflictions which are but for a moment,*

Acs 5.41.

ment, worketh for vs a farre more excellent and eternall weight of glory.

Secondly, this may admonish euery childe of God to looke vnto themselves, that they suffer not as *euill doers*: for then the shame of the world, and the reproaches of the wicked, yeld no true comfort. *For what glory is it* (saith the Apostle) *if when ye are buffeted for your faults, ye take it patiently*: But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. To suffer wrongfully, and to suffer for Christ and his truth sake, shall neuer go vnrewarded with God. *Blessed are ye* (saith our Sauicour) *when men reuile you, and persecute you, and shall say all manner of euill against you falsly for my Names sake: Reioyce and be glad, for great is your reward in heauen.*

2

1. Pet. 2. 12

Verf 20.

Mat. 5. 11.

12.

H 2

And

How to
beare the
reproches
of the wic-
ked with
comfort.

I

And to the end we may beare this burden of reproach and disgrace for Christ the more easily, consider we,

First, the more reproaches thou shalt vndergo by the wicked, the more conformable thou art vnto Christ, and that it is a good signe there is some grace within that soule that hath procured thee so much enuie from Sathan, and from the wicked world.

2

Secondly, if as now we become vile and contemptible in the world, we should bee so in Gods account, how miserable were a Christian aboue all others, inas-
much as he is sure to meeete with hard entertainment here. But here is his happinesse, that God seeth not as man seeth; but the more contemptible and vile we are in the eyes of the world, the more glorious and excellent in Gods account.

Third.

Thirdly, if we startle at a mock or reproach for Christ, what would wee do when the *Chaine* were fastened to our *loynes*, and we carried to the stake? this is not to resist vnto bloud.

3.

Heb. 12 3.

Fourthly, howsoeuer wicked men now reuile and reproach thee, this is their day, now they haue their time; there is a time comming, when the Lord will bring forth thy righteousness as the day, when wicked men shall be put to silence, when thy *faith*, *patience*, *zeale*, and *sincerity* shall be found vnto praise and glory in that day.

4.

On him.

Christ now in misery and in great distresse, this *Impenitent* doth adde vnto his sufferings, which added greatly vnto his
H 3 sinne.

sinne. *A man (saith Iob) in affliction should be comforted:* Thus should hee rather haue pittied Christ, and put vnder his shoul-
der at this time, to haue holpen him, to haue borne this burthen.

Luk. 23. 27.

Heb. 13. 3

Certaine women meeting Christ carrying his owne Crosse towards *Golgotha*, pittied his case and wept, and lamented for him. It is the Apostles rule, *Remember them that are in bonds, as bound with them.* He should rather haue beene another *Simon* of *Cyren*, by comforting him being afflicted. But this man is so farre from ministering vnto Christ any comfort at this time, as that he addeth to his sorows, which added likewise greatly vnto his sin. Note hence,

Doct. 2.

It is a
great sin
to adde af-
fliction to
the afflicted.

That it is a great and a hainous sinne to adde affliction to the afflicted. That this was the case and condition of the Lord Iesus at this

this time; the Euangelists make it most cleare. First by the railings and reproachings of the chiefe Priests and Elders, saying vnto Christ at this time, *He saued others, himselfe he cannot saue: If he be the King of Israel, let him come downe and we will beleue in him. He beleued in God, let him deliuer him, if he will haue him.*

*Mat. 27.
39.40.*

Secondly, of the Passengers, *Ab thou that destroyedst the Temple, and buildst it in three dayes, saue thy selfe. If thou be the Sonne of God, come downe from the Crosse.*

Mat. 15. 29

Thirdly, of this Impenitent Thiesenow crucified with Christ, *If thou be the Sonne of God, saue thy selfe and vs.* All which, no doubt, added greatly to the sufferings of Christ, now at this time of his Passion.

And indeed amongst all other

Ier. 48.26.
27.

Ezek. 34.
2. 4.

the finnes of this Impenitent Thiefe, this was not the least, that he should thus at this time burthen the Lord Iesus with his reproaches, which was sorely pressed downe before. And for this, let the *Moabites* bee an example vnto vs, whom the Lord grievously plagued for this sinne: *Moab shall be in derision, for didst thou not deride Israel, as though he had been found amongst theeues?* The meaning is, The Lords people being in aduersitie and sore distresse, *Moab* was so farre from comforting them, as that they derided them in their misery. And this the Lord complained of by his Prophet against the Shepherds of Israel, that they had not *strengthened the weake, nor healed the sicke, nor bound up the broken.* And this, no doubt, added much to *Davids* griefe, that at the time

time of his banishment and exile by *Absolom*, his rebellious and most vnnaturall sonne, his enemies concluded against him thus, *There is no helpe for him in his God.* This was the sinne of cruell *Pharaoh* and his people, exercising all manner of cursed cruelty against the Lords people. Whose afflictions, when none else would pitie, the Lord layed them to heart, and sent them deliuerance.

Psal. 3. 2.

Exod. 3.

And this was the great fault of *Eliphaz*, *Bildad*, and *Zophar*, *Iobs* three friends, that beholding *Iob*, this seruant of God, so sorely oppressed with misery, instead of supporting him vnder that heavy burthen, they charged him for an hypocrite, and so added vnto his sorrowes. And hence is it that *Iob* reproues them, saying, *A man in affliction ought to be comforted*

Iob 6. 14.

Mat. 25. 40

Reas. 1.

forted of his neighbours. And for this very cause the Lord cursed the men of Meroz, for that the Lords people being in misery and distresse, they came not in to their succour. And our Sauour sheweth how he will charge the wicked at the last day, with this very sinne, when he wil say vnto them, I was hungry, and ye fed me not: naked, and ye cloathed mee not: sicke, and in prison, and ye visited me not. All which testimonies, as a cloud of witnesses, conclude this truth, that to adde to the misery of the afflicted, and not to yeeld them comfort in time of distresse, is a grieuous sinne. And there is reason for it. For,

First, it makes the burthen of a mans sorrows by this meanes the more heavy. For indeed there is nothing more grieuous vnto our natures, nor can go nearer the heart

heart of man in time of affliction, then for a man to perceiue himselfe to be despised, and cast off of others. And no doubt it was not the least of those sorrowes that wounded the heart of our blessed Sauiour, that hee could say as it was prophesied of him before, *I am a worme and not a man, a shame of men, and the contempt of the people. All they that see me haue me in derision, &c.* And thus also complaineth the Church in time of misery, *Our soule is filled with the reproach of the wealthy, and with the despitefulnesse of the proud.*

Psal. 112. 6. 7

Secondly, it is a grieuous sinne to adde affliction to the afflicted, because by this meanes we helpe to strengthen Sathans temptations, who seeks by all meanes possible to ouerwhelme the righteous in the gulse of their present sorrows.

2

sorrowes. For Sathan is ready still to take aduantage of these times, when the godly are most perplexed, and reiected of all, to sollicite them with dangerous temptations euen to dispaire, and no doubt but the Apostle Saint *Paul* was wel acquainted with Sathans subtilty herein; and therefore commands the *Corinthians* to comfort the incestuous person, & why so? lest he be swallowed up of too much heauinesse.

1 Cor. 2. 7.

3

Thirdly, wee doe not know what need we ourselues may haue in time to come, there is none of Gods seruants cast so low, in misery and sorrow, but we our selues are liable vnto the same, haue deserued the same, and why then should we not feare, and expect it? Now who would not be comforted in time of sorrow? Surely it is Gods mercy to his people in times

times of affliction, that they suffer not alone, but haue others sympathizing with them, who are ready to put vnder their hands, & by their godly counsels, comforts, prayers and supplications, are ready to help to beare vp the burthen that they sinke not.

And indeed, wee often finde this rule of our Sauour verified amongst men, *with what measure we mete to others, the very same shall be measured to vs againe.* If we shew that godly and Christian charity to comfort others in their distresse, wee shall not our selues want comfort in our greatest need, as wee shall see in the penitent Thiefe hereafter.

Mat. 7. 3.

If then in times of our afflictions, the Lord hath giuen vs the comforts of our Christian brethren, who haue laboured to support vs in loue, and haue comforted

Vse 1.

ted vs ouer al our sorrowes, it may teach vs to magnifie the name of our good God, and to esteeme of our afflictions the more light and burden so much the more easie, & learne to beare them the more patiently, seeing the Lord hath layd his hand farre more heauy vpon others, as Christ here, and most iustly might haue layd his hand as heauy vpon vs.

2

Secondly, it may admonish vs that wee labour more and more with our selues, & with our owne hearts, that we get this Christian affection towards our brethren, in time of misery, that wee may *mourne with them that mourne*, and be like affected one towards another, and the rather for that it declares a man to bee a liuely member of that mysticall body, whereof the Lord Iesus Christ is the head, who is affectionate to-
wards

wards all his members. Whereas the want of this affection argueth that wee are dead members, and were neuer truly ingrafted into that body.

And last of all, in Christ thus railed vpon and reproached by this wicked man, we may see vnto what a neere ebbe the Lord brings his people many times here in this life, namely to be left destitute of all worldly helpe and comfort, & yet notwithstanding remaine still highly in Gods fauour: wee may see this in *Iob*, whom the Lord brought full low, euen to the dunghill, a man notwithstanding highly in Gods fauour. Wee may see this in *David*, in the *Prophets*, *Apostles*, yea the Lord Iesus Christ himselfe is made here, the obiect of wicked mens malice. And this the Lord doth,

Doct. 3.
God brings
his childre
often to a
low ebbe
in this life.

Iob. 2. 8.

Pf. 3.

To

Resp.

To magnifie his owne mercy, and to endearc his helpe and reliefe to his people, when there is none else to deliuer, *I create comfort*, saith the Lord by his Prophet. As all things were created of nothing, so when there is no seeing ground of comfort, God createth it out of nothing, that his grace may bee the better welcome to his afflicted children.

Vse 1.

Which should teach vs, to make the Lord our friend, who is our *strong helpe, who will not break the brused reede nor quench the smoking flax*; Whose nature is to pittie men in misery, & hath promised to bee with his seruants in six troubles and in seauen, and neuer to leaue them nor forsake the.

Heb. 13.

2.

Secondly, this may be a ground of patience vnto vs, when miseries are vpon vs. Though our miseries are vpon vs as the *Aramites*,

mites, yet as *Elisha* said, *there are more with vs then against vs.* Vpon him therefore let vs labour to fasten all our hope, and then notwithstanding our miseries, wee shall finde comfort, and let vs know, that it were ill for vs that we had no iudgements, except it were so well with vs to deserue none.

VERSE 39.

If thou bee Christ saue thy selfe and vs,

Text.

THIS Theefe was not acquainted with the nature of Christs Kingdome, which was not earthly, as hee thought but spirittuall; he thought that Christ had spoken blasphemy, because he had called himselfe the Son of
I God;

4.
In what manner.

God; yea and as he conceined all those miracles that Christ had wrought, were not wrought by his owne power, but by that power of the deuill. And because he did not deliuer himselfe from the Crosse, hee concluded that he could not bee the Son of God. But that could Christ haue done at this time, but hee would not, because his time was now come to suffer. So that if Christ had now come downe from the Crosse, it would not haue proued him so much to bee the Son of God, as being *dead*, and *buried*, to raise himselfe from the dead.

For he was declared *mightily* to bee the Son of God by his resurrection from the dead, it was a more glorious worke to raise vp *Lazarus* from the dead, then if Christ had restored him to health, being but sick on his bed.

So

So in Christ, it was a more glorious work to raise vp himself from the graue, then if hee had saued himself aliue, being on the Crosse.

But yet notwithstanding all his diuine preaching and glorious miracles that Christ wrought by the which hee declared himselfe mightily to bee the Son of God, this impenitent wretch ouerlooks them all, and calleth the truth of God into question, *If thou be Christ?* where wee haue first of all to obserue.

How great and how dangerous the sin of *infidelity* is, it ouerlooks all the grounds of a mans comfort, such as are Gods power, wisdom, goodnesse, mercy, &c. and calls them all into question. No doubt this man had heard of the fame of Christ, & of those glorious miracles that he had wrought, the fame of Christ went far and neere,

I
Calling
the truth
into question.

Doct. I.
Infidelity
a dangerous sin.

he could not be ignorant that he was reputed the Sonne of God; for so saith he to Christ: *If thou be the Sonne of God.* And yet notwithstanding all these, his heart is shut vp in *vnbeleefe*, by which meanes the way that leadeth vnto life and saluation, through faith in Christ, through his infidelitie is barred vp against him. This was the sinne of our first parents, albeit God had said, *Ye shall not eate thereof, neither shall ye touch it, lest yee dye.* As the woman confessed to Sathan, yet for want of faith to belecue the truth of Gods word, they eate the forbidden fruite, and so brought Gods wrath vpon them and their posteritie.

This was the sinne of the *Israelites*, who albeit they had experience of Gods power and might in bringing them out of Egypt, and

Gen. 3. 3.

and that miraculous deliuerance
 shewed them from the cruelty of
Pharaoh, and that through the
 Red-sea: yet vpon euerie light oc-
 casion called they still Gods loue,
 power, goodness and mercy into
 question, as if they had no expe-
 rience at any time of the same.
 Thus then they murmure in the
 wilderness, when they wanted
 meate, *Can God prepare a table in*
the wilderness? Can he prepare
flesh for his people? How soeuer
 this people were guiltie of many
 finnes, yet this, this sinne of In-
 fidelitie was that sinne that in so
 speciall a manner prouoked the
 Lord to wrath against them; for
 so saith the Text: *Therefore the*
Lord heard and was angry, and
the fire was kindled in Iacob, and
also wrath came vpon Israel. But
 what might be the reason thereof?
 Because they beleened not in God,

.8.1.300C

Numb. 11.
 18 19.
 Psal. 78.
 19. 20.

Psal. 78. 21.

Ver. 12.

Deut. 1.8.

Heb. 3.19.

2.Kin. 7.1.

and trusted not in his helpe. And albeit the Lord sware vnto their Fathers, that he would giue vnto them the Land of *Canaan*: yet of all those that came out of the land of Egypt, and had seene his miracles vpon *Pharaoh* and his people, there did not one of them about the age of twenty yeares, come into that good Land. What might be the cause? Surely they stood guiltie before the Lord of many finnes, such as were their idolatry, whoredome, &c. But aboue all other, that which the Lord was most of all displeased at, was their *infidelity*, for so saith the holy Ghost, *They could not enter in because of vnbelief*. This appears likewise in the example of that Prince in *Sennacherib*, that would not beleue the Prophet touching the great plentie which he prophesied should be in *Sennacherib*.

ria, that a measure of fine flour
should be sold for a shekel in the
gate of Samaria: His infidelitie
did not onely deprive him of the
fruition of the plenty, but was
punished with the losse of his life.
For the people stoned him in the
the gate, and he dyed.

Another memorable example
hereof we haue recorded by the
Euangelist; That when our Sa-
uiour came to the City of Naze-
reth, there to preach, and to shew
his power, the Text saith, *Hee*
could do no great works there: and
what might be the reason, *Because*
of their vnbeleefe. The Infidelity
and vnbeleefe that was amongst
them, did after a sort binde the
hands of our blessed Saviour, that
he could not do the good he de-
sired amongst them.

This doctrine might bee fur-
ther insisted vpon by the exam-

2. King. 7.
20.

Mark. 6. 5.

Verf. 6.

Mat. 13. 58

Rom. 11. 20

Luk. 1. 20.

Reas. 1.

1. Ioh. 5.
10.

ples of Gods iudgements vpon his owne children, as the *Israelites* who for this sinne were broken off. Of *Zachary*, that doubting of the Lords promise by his Angell, that *Elizabeth* his wife should beare him a Sonne, was for this sinne of his smitten dumbe. By all which testimonies and examples it is most cleare, how hainous this sinne of *Infidelity* is. And it must needs be so,

First, because after a sort it puts the lye vpon God, his word, and promises, and so likewise vpon all those excellent attributes of his, such as are, his power, wisdom, truth, goodnesse and mercy; an heart fraught with *infidelity* credits none of these. He that believeth not God, hath made him a liar. Then the which, what greater disgrace can be put vpon any, then to giue him the lye?

Secondly,

Secondly, the sinne of *Infidelity* is a mother sinne, and is the cause of many other evils and enormities in the hearts and lives of men: And hence is it that the Apostle ioynes these two together, an *evill heart*, and an *heart of unbelief*, as the *cause*, and the *effect*; for as Faith is a mother grace, and produceth feare, loue, obedience, &c. So where infidelitie beares sway, there must needs all manner of impietie raigne and abound.

Heb. 3.12.

This serves first of all to let vs see in what a cursed and miserable estate and condition, all wicked and vngodly men are in, that are void of faith, and full of *infidelity*; Such men can neuer please God in any thing they take in hand. For, *Whatsoever is not of faith is sinne*. And without faith it is impossible to please God. Their hearing

Vse I.

Rom. 14.23
Heb. 11.6.

hearing of the Word, receiving of the Sacraments, prayer, and the like holy duties are all abomination to the Lord, when they are not done by a beleever. To an vnbeleeuing heart, neither the power of Christs merits, nor the infinitenesse of Gods mercy, Word, Sacraments, can neuer profit, but all tend to the destruction, and the increase of the condemnation of an vnbeleever.

2

Secondly, seeing that this sinne of *Infidelitie* aboue all other sins is such a stumbling block in our way, strikes at God and all his attributes, and seemes to put the lye vpon them all; makes the Word, Sacraments, prayer, and all other the ordinances of God, vnprofitable vnto a man; O how should this prouoke euery man, even as he tendereth the saluation of his owne soule, to take heed of

of this Sinne. O Vnhappie If was
this vnto this poore man, that
shut vp heauen gates against him.
Take we heed of that thought at
any time that shall seeme to que-
stion the truth of Gods word. But
rather let vs labour daily more
and more to haue our hearts con-
firmed against all diffidence and
distrust of God.

Saw thy selfe and vs.

These words were spoken in
an *ironicall* and taunting manner,
after the manner of the chiefe
Priests and people, who mocked
our Saviour likewise at this time,
saying, *If thou be the King of Is-
rael, come downe from the Crosse.*
And againe: *He saved others, him-
selfe he cannot save.* This impe-
nitent chiefe trades in their steps,
and followes their example, and
mock-

Text.

2

Scorningly
desiring
deliuerance

Mar. 15. 29

Mat. 27. 39

Doct. I.
Euill ex-
amples
dangerous.

mocketh Christlikewise. Whence
we may note :

First, how powerfull examples
are with men, either to the imita-
tion of that which is good, or euill.
As men meete together, vsually
they traffique together, by their
interchange of words and man-
ners, whether they be godly or
wicked. But especially of great
men, and men in authoritie, their
examples being euill, hurt many.
As the *Chiefe Priests*, and *Elders*,
here, they giuing such an euill ex-
ample in mocking Christ, no mar-
uell though the common people
do the same likewise. We may
see this in *Herod*, in this Chapter,
when he began to offer indignity
to our Saviour, the *Men of warre*,
yea all his traine were ready to
do the same. Let *Abab* but de-
clare himselfe no friend to *Micha*,
the Lords Prophet, and *Zidkijah*.
the

1. Kin. 22.
24.

the Kings Chaplaine, will dare to smite him on the face. So true is that of Solomon, *If a Prince hearken to lyes, all his servants are wicked.* We may see this by daily experience, that they that associate themselves with those that are vile and sinfull, saunour of their manners, and are made worse by them. *He that walketh with the wise, shall be the wiser. But he that useth the company of fools shall be the worse.* Yea Gods people themselves, when they haue liued in sinfull places, and haue had to do with wicked persons, they haue receiued some blurs and blots of their filthinesse, and haue not escaped free from their sinne, but haue made good that of Solomon, *He that toucheth pitch shall be defiled.* We may see this in Ioseph, who liuing a while in the Court of Pharaoh, how quickly had he learned

Pro. 29. 12

Pro. 13. 10

Eccle. 33.

learned to sweare, *By the life of Pharaoh.* And we know that it was in the high Priests Hall, and amongst the high Priests seruants, that Peter had learned to curse and to sweare.

Reu. 18. 4.

And for this cause the Lord giues that straight charge vnto his seruants concerning *Babylon.* *Come out of her my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues.* And so likewise when the people of *Israel* were to come into the Land of *Canaan* amongst an idolatrous people, the Lord chargeth them after this manner, *Thou shalt make no conenant with them, nor with their gods, neither shall they dwell in thy land, lest they make thee sinne against me.* And againe, *Thou shalt make no marriages with them: Thou shalt not giue thy daughter to his sonne, nor take*

Exod. 23.
32.

Deut. 7. 2.

take his sonne to thy daughters:
And the reason is giuen, *For they*
will cause thy sonne to fall away
from mee. And how true the
word of the Lord herein was, the
event made it manifest, for they,
neglecting the Lords commande-
ment, the Psalmist saith, *Were*
mingled amongst the heathen, and
learned their works.

Psa. 106. 35

And hence is it that when the
Prophet *David* would approue
himselſe vnto God faithfully to
serue him, he declareth the same
by this, that he was *A companion*
of all them that feared him, and
kepe his precepts. And againe, *A-*
way from me ye wicked, I will
keepe the commandements of my
God. Intimating thereby, as it
may easily be gathered, that *Da-*
uid could not set himselſe as he
should to the performance of any
good duty, so long as any wicked
men

Psal. 111. 63

Psal. 119.
115.

men were about him. So that it is a most cleare truth, that the examples of wicked men are very powerfull to draw men into sinne, and by being companions of such to bring them to partake of their euill wayes. And the Reasons I take to be these.

Reas. I.

*Visa mo-
vent maxi-
me.*

First, that naturall disposition that is betwixt this nature of ours and sinne, there is no two things in nature, wherein there is a more neare coniunction, as betwixt fire and gunpowder, then this sinfull and corrupt nature of ours and sinne; it is ready to take fire with the least sparke, the least occasion, or prouocation, especially the examples of others, are dangerous excitements vnto euill.

2

Secondly, there is a disposition in wicked men to make others like themselves; yea they count it their master-peece to corrupt all

all that haue fellowship with them, that their owne sinnes may not appeare so exceedingly sinfull vnto others. And this our Sauiouroberueth to be that height of wickednesse in the *Pharisees*, that *They would compasse sea and land to make one Profelyte: and when he was made, they would make him twofold more the childe of hell then themselves.*

Mat. 23. 15

Thirdly, there is a kinde of infectious nature in the words and actions of wicked men, which as the Apostle saith, *Fret like a gangrene.* And indeed the soules of men are more subiect to the contagion of sinne, then their bodies can to any manner of disease.

3.

This serues then in the first place iustly to blame and condemne such as are carelesse of their company, that can be as familiar and merry in the company of

Vse 1.

K

Atheists,

Artificers, Papists, yea be they as prophane as *Esau*, all is one to them, as if there were no danger at all to bee corrupted by such; and indeed such men need not *Sathan* to tempt them, for they will tempt themselves. Which they do, whilst without a calling they remaine in the company of wicked men. Such men proclaime to the world that they make no conscience of sinne, for did they, would they not then make conscience of the occasions of sinne?

2

Secondly, let this serue to admonish euery man in the feare of God, to decline, as much as possible they may, the company of wicked men. *My sonne* (saith *Solomon*) *walke not in the way with them, refraine thy foot from their path;* Yea if it lye in our power to remoue them, and to banish them our presence. So *David*, *I will not suffer*

Pro. 1. 15.

Psal. 101.

suffer any euill person to abide in my house. He that selleth lyes shall not tarry in my sight. Many wise men, by such haue beene seduced; many strong men by them haue fallen; and many who began to walke in the wayes of godlinesse, haue by this meanes fallen backe againe, when they haue beene daily conuersant with those who haue beene enemies to godlinesse.

But may we not sometimes, and vpon some occasion, bee in the company of such?

Yes, these cautions being considered.

First, that we rush not into their company without a calling; for it is lawfull to hold commerce with them in the affaires of this life, for otherwise wee must out of the world.

Secondly, that we be not silent

Quest.

Ans.

at sinne, but by one meanes or other, at the least by a frown in our browes, shew our dislike at their wayes.

Thirdly, that we get our hearts to be grieved within vs for their sinnes, as *Lot* was with the *Sodomites*, *Whose righteous soule was vexed with their iabominations.*

Text.

If thou be Christ, saue thy selfe and vs.

Secondly, we may note further in this Impenitent Thiefe, thus scoffingly desiring deliuerance by Christ;

Doct. 2
Propertie
of a wicked
man to be
giuen to
mocking.

That it is a note of a wicked and gracelesse man to be giuen to mocking, and that such a one is come to a wonderfull height of sinne. And surely this is such a kinde of sinne that is found for the

the most part in the most dangerous and desperate wicked men. *Cain* was a mocker: *Ismael* was a mocker, notorious wicked men. The *Athenians* mocked *Paul*, *What will this babler say?* The Scribes and Pharisees notorious wicked men, these mocked *Christ*, *Haile King of the Jewes*. The *Jewes* mocked the Apostle *Peter*, when he had preached the word of life vnto them, saying, *These men are full of new wine*. When the wicked man commeth (saith *Solomon*) then commeth reproach. None scoffed more at *David*, then the *Abiects*: and the *Drunkards* made songs of him. The children of *Bethel* mocked the Prophet, saying, *Go up thou bald head*. This was the complaint of the Prophet *Jeremy*: *O Lord* (saith he) *I am in derision daily, euery one mocketh me*. And

Gen. 9. 22.

Act. 17.

Mat. 26. 68

Act. 2. 12.

Prou. 18. 3

Psal. 25. 15

2. King 2.
22.

Ier. 20. 7.

Iob 30.1.9.

101

Psal. 1.1.

Reas. I.

1. Cor. 1.

21.

this was the complaint of that holy man *Iob*, speaking of the most notoriously wicked of his time, saith that he was their songs, their daily talke, yea they spared him not to spit him in the face. And when the Prophet *David* comes to speake of that growth in sinne, in wicked men, as it were the top of all iniquitie and impietie, hee describeth the wicked thus: *He sitteth in the seat of the scorner*. By all which testimonies it may appeare that it is a cleare euidence and demonstration of a notorious wicked man, to be giue ouer to this sinne of mocking. And it must needs be so. For,

First, we see men commonly mocke at *Fooles* and folly; now in what esteeme are the godly with the wicked, but as fooles? and religion it selfe, what is it esteemed but as *Foollshewesse*, to those that

are

are naturall men? and therefore it
is no marvell though the godly
be contemned and reproached,
and their best performances scor-
ned and derided:

Secondly this proceeds from the abundance of malice and corruption that is in the hearts of wicked men: for so saith Christ, *O generation of vipers, How can ye being euill speake good things? for out of the abundance of the heart the mouth speaketh.* Cursed language, euill speaking, mocking and reproachfull speeches is the naturall language of wicked men, being led by the spirit of darknesse: their words and actions must needs be sinfull and wicked, that must tend to vtter darknesse.

This may teach vs then how
to iudge and esteeme of such men
as are giuen ouer to this sinne,
namely,

K 4

Mat. 12.34

Vse 1.

Psal. I. I.

namely, as notoriously wicked: for when *David* speaks of the degrees of sinne and sinners, by a gradation, the *Seat of the scorner*, he placeth in the last place as worst of all. And yet it is lamentable to how many wee haue amongst vs, that glory in the dexteritie of their wit, and thinke it their praise that they can breake some wittie iest on others, that may cause laughter; but such do but *glory in their shame*. Let such be admonished in time, to breake off this sinne by repentance, for seldome or neuer doth it escape the reuengefull hand of God. What became of *Cain*, *Ismael*, the two and fortie youngsters that mocked *Elizeus* the Prophet? What became of this desperate malefactor that mocked Christ? Yea, let it be obserued, and wee shall finde it true, that such as
have

haue beene guiltie of this sinne,
that haue beene mockers of the
Word of God, of Gods Ministers,
and of the professors of the Go-
spell, whether some token, or
other of Gods vengeance hath
not ouertaken them, euen here in
this life, wherein the Lord doth
vsually shew his indignation a-
gainst this sinne.

Secondly, it may teach vs care-
fully to heed our selues, as to a-
void all sinne, so especially this
sinne of mocking, railing, and euill
speaking, which the Lord in so
speciall a manner hath made a
marke and a brand of a wicked
man.

And last of all, doe none but
wicked men vse it? why then let
vs not regard it, let vs not care
how we are iudged by them that
speake not out of iudgement, but
malice: as they are masters of
their

2

3

their tongues, so let vs be masters
of our cares, by the vse whereof
we may learne to contemne con-
tempt it selfe.

Text,

(Save thy selfe and vs.)

It is not the pardon of his sins
that this Impenitent Thiefe desi-
reth at Christs hands, but deliue-
rance from his temporall punish-
ment; Sinne affects him not, but
the punishment of sinne. Note
hence,

Dott. 3.
Wicked
men are
more trou-
bled for
their mise-
ry then
their sinne

Gen. 4.

Exod. 9.

That wicked men in time of af-
fliction are more troubled with
the punishment, the effect of sin,
then with sinne it selfe, the cause
of punishment. They cry out,
not against their sins, but against
their punishment: *My punish-
ment is greater then I can beare,*
saith Cain. Prayye to the Lord that
this plague may be removed, *saith*
Pharaoh

Pharaoh to Moses.

And this we may see by experience daily of many that complaine of their miseries, their crosses, and afflictions; but neuer complaine of their sinne, the cause of all. And whence is this? But from,

That doting respect which they beare to themselves, which drowneth all the respect they ought to haue towards God. So that they looke not vpon God offended, but themselves punished; they looke not vpon their sinnes, with an holy compunction, but vpon themselves, with a foolish confession; they looke not vpon the wronging of Gods Iustice, but the heauy effects of it; in respect whereof, the doore of their lips moues like a doore vpon rusty hinges, with words of murmuring and complaining.

Reas.

It

It may serue then for the triall of our owne hearts during the presence of any affliction. It is a brutish thing to cry onely for want; the young rauens, the young Lyons doe as much: wee must grieue principally for the withdrawing of Gods fauour and countenance from vs, aboue all crosses or losses, or any other outward misery that can or doth be tide vs. We must say as *Mephiboseth* to *David*, *Let Ziba take all the lands, it is enough that I see the Kings face.* A generous spirit, whose ancestors were attainted, cares not so much for the restitution of his lands, but of his honour, of his blood: So must it be with a Christian, to be restored againe into Gods fauour when wee haue sinned, must bee the principall thing wee labour and seek after. Hitherto of the Impenitent Thiefe.

V E R S E

VERSE 40.

But the other rebuked him, saying, Doeſt thou not feare God, ſeeing thou art in the ſame condemnation?

Hitherto wee haue heard the fearefull eſtate and condition of the Impenitent Thiefe, whoſe life as it was wretched and miſerable, ſo was his death fearefull and damnable. Wherein we haue ſcene, that an euill life hath commonly attending it an euill death.

Now followeth in order the behauiour of the *Penitent Thiefe* at this time, that was crucified on the right hand of Chriſt, who is ſo farre from rayling on Chriſt, by the example of the high Priſt and Elders, or with his Fellow Impenitent Thiefe, as that he iuſti-

iustificieth Christ, becomes a witness of Christs innocencie, pleadeth his cause against his malicious enemies, reprooveth his fellow, and maketh a publicke profession of his owne faith, in a publicke auditory; that for his part, hee looked for life and saluation onely through this crucified Christ, whom the world condemned.

And herein indeed setteth forth the almighty power of Christ, both in respect of his *Deitie*, that was able thus to convert a soule in so miraculous a manner without meanes; as also in respect of the power and efficacy of his death, and passion, which declareth it selfe most powerfully in the conversion of this man, both in the powerfull worke of *mortification*, and *vivification*, destroying and killing in him the works of the old man, and work

ing in him true godlinesse; The blessed fruits and effects whereof will appeare in the proceſſe of this History.

(But the other rebuked him.)

Here we haue two malefactors both of them guiltie of one and the ſame ſinne, and both of them brought to one and the ſame ſhamefull death; yet the one left and forſaken of God, the other had this mercy ſhewed him, even at the laſt to bee converted by Chriſt, and ſo ſaued. Note hence, firſt the generall Inſtruction, and herein firſt,

That the Lord many times of his infinite mercy doth call home of the moſt desperate and wretched offenders, and makes of great ſinners great Saints. Yea where there is true repentance, it is not the

Doct. I.
God can
make of
great ſin-
ners great
Saints.

the greatnesse of sinne, the numberlesse number of our finnes, no nor the long continuance in the same, that can any whit hinder vs of his mercy. Yea the Lord hath of all sorts and conditions of men, some that belong vnto the election of grace, and appertaine vnto his glorious kingdome. Here wee haue an example of Gods mercifull dealing towards a most desperate malefactor, one that had spent his life in a most desperate course of sinning, yet now at last brought home by repentance. What a fearefull estate was *Paul* in before his conuersion, a grieuous persecuter and bloud-succour, yet called of God, and made an instrument of much good in his Church: *Rahab* an Harlot that came of cursed *Canaan*, a Cananite, of a cursed people, of a cursed Citie, yet had mercie shewed

A. 9.

Heb. 11.

shewed her, and is honoured with a blessed memory in the Catalogue of Gods Saints for her admirable faith.

Jonas the Lords Prophet, how foully and fearefully fell he : And so *David* likewise in the matter of *Vriah* ; yet vpon their repentance restored againe to fauour. *Mary Magdalene* branded with a brand of notable infamy, yet is she one of the witnesses of Christs glorious resurrection. And why should this seeme strange vnto any, since,

Jonas i.

2 Sam. 11.

First, Gods gifts depend not vpon any respect to man, but are free on Gods part, and altogether vnderferued on ours. *I will haue mercy, on whom I will haue mercy.*

Reas. I.

Rom. 9:

2

Secondly, the Lord herein will shew his owne power, wisdom, and goodnesse, that can when it pleaseth him, make his enemies

L his

his friends; and such as haue been
bloudly persecuters, blessed Prea-
chers: and great and grieuous
sinners on earth, blessed Saints in
heauen.

3

Thirdly, the Lord doth it that
he may magnifie his own mercy,
by turning the crimson dye of
scarlet sins into the whiteness of
snow; that where sinne hath a-
bounded, grace might super-
bound.

Vse I.

This serues first of all to mag-
nifie the wonderfull wisdom
and goodnesse of God, who
knoweth how to vse all things to
his owne glory, and can when and
where it pleaseth him, make of
great sinners great Saints, and
bring backe some from their wic-
ked wayes, as a *Brand plucked out
of the fire.*

2

Secondly, we are taught here
to esteeme of men as they are, and

not as sometimes they were, according to their present condition, and not as in times past. The Apostle reckoning vp many horrible sinnes that were committed amongst the Corinthians, saith, *Such were some of you, but now ye are washed, now ye are sanctified.* It is indeed a common fault in the world, the fals and infirmities of Gods seruants are still laid in their dish, albeit they haue giuen good testimony of their hearty sorrow and true repentance for the same. It is not seuen yeares that can weare out of minde such a sinne in such a one; the world keeps Registers of such mens faults, and as occasion serueth, still they shall heare of it. This is not the Lords manner of dealing with vs.

I Cor. 6. 11

3.

Thirdly, this may warne vs to take heed how we censure others, that yet wander and goe astray;

L 2 thou

thou dost not know what is to come; a man that should haue seene this penitent Theefe, how vile and sinfull hee liued, euen to the end, that now a shamefull and miserable death doth ouertake him, could not but haue thought him in a wretched and miserable case. So likewise *Paul*, hee that should haue seene him trotting and trudging vp and down from *Office* to *Office* to get his Commissions sealed, to commit vnto prison all that made profession of Christ, could not but haue thought him with *Simon Magus*, to be in the gall of bitternesse. O but stay a while, this is one of Gods secrets that belongeth vnto him; he in whose hands are times and seasons, hath his time to call home those that belong vnto the election of grace, in the meane time wee may not passe a finall doome vpon any.

In-

Indeed when I see a man liue a dissolute life, liuing in drunken-
nesse, swearing, vsury, &c. and
in all manner of prophane cour-
ses, I may say this man is in the
way to destruction, but yet there
may bee a time wherein the Lord
may call home such a one. I may
come to a tree, and say, here is lit-
tle fruit, or no fruit, or bad fruit,
but I cannot say with Christ,
Neuer fruit grow on thee any more.
for God may shew mercy at last
vpon their vnfeined repentance.

Luke 11.

And last of all this may bee a
forcible motiue vnto vs, to moue
vs vnto repentance, and to bee a
spur in mens sides, to make them
speedily to returne, and to seeke
God: art thou a Drunkard, a
Swearer, a prophane and beastly
liuer, that hast spent thy time in
vaine, prophane, and licentious
courses, O behold here Gods

4

mercifull dealing now at last with this poore penitent vpon his repentance, the Lord doth freely receiue him againe to fauour.

Be not then out of heart, albeit thou art compassed about with many infirmities, wrong not the Lord, neither wrong thy owne soule, as to thinke it will bee too late for thee at last to returne vnto him. It was a cursed speech of a cursed wretch, *My sinne is greater then God can forgive*: no, no, labour for a broken and a contrite heart, and the Lord in mercy will couer all thy sins.

And indeed this is the true vse we are to make of all the fals and infirmities of Gods children as they are recorded in Gods book, not to incourage vs in a course of sinning by their examples; but,

First, to put vs in minde of our weaknesse, for if *Dauid, Peter,*
Ionas,

Gen. 4.

The true
vse of o-
ther mens
fals.

I

Jonas, and the like worthy stars in the Church have fallen, whither shall we fall if the Lord shall but a little leave vs vnto our selues.

Secondly, to keepe vs from despaire, and therefore we can as ill spare the examples of their infirmities for our consolation, as the examples of their vertues for our imitation. What would become of vs had not the Lord left vs the examples of great and grieuous offenders, whom he hath againe receiued into fauour? surely wee should euen sinke vnder the burthen of those sins, whereof our own hearts cannot but condemne vs.

But the other rebuked him.

Wonderfull are the fruits of this Penitents repentance, and faith, beleeuing, confessing, giuing

testimony of Christs innocency, rebuking his fellow, accusing himselfe, and hoping aboue hope in this crucified Sauour, whom all the world contemned, and despised to finde life; the particulars whereof now follow in order.

But whence was this, that he is become such a worthy *confessor*, excusing Christ, and pleading his cause, who so lately before by his sinfull and wretched life, had so dishonoured him? No question this proceeded from the Lords free grace and mercy shewed vnto him, giuing him to see his sins, to be humbled for the same, and by a liuely faith to lay hold on Christ. It was Christ that had first looked on him with the eye of mercy, that had in him no merit, before he could behold his godhead now at this time veiled, and he himselfe so much abased. He was by nature

nature in the same estate and condition with the other malefactor, guiltie of the same sinne, ouertaken with the same punishment, and so had perished euerlastingly, had not the Lord Iesus, of this stone, made a sonne of *Abraham*, and framed his heart anew, making a difference through grace, where there was none by nature, for so was it his good pleasure.

The instruction we may learne hence, then, is this, that by nature there is no difference betwixt Gods children, and wicked men, vntill the Lord make the difference by grace; we are all hewed out of the same rocke that the vildest wretch and cursedst *Canibal* was that euer breathed; vntill the Lord doe frame the heart anew, wee are all folded vp in the state of nature, and are the *children of wrath*, as well as others.

Doe

Doct. 2.

All men are alike by nature, vntill God make a difference by grace.

Eph. 2.3.
Eze. 16.

Psal. 51.7.
Iob 14.4.

Eph. 4.18.

Rom. 7.15

Doe but consider what the Scripture speaketh of this particular, that *we are all by nature the children of wrath*, that *our father was an Aramite, and our mother a Hittite*; such as wee are indeed, without the couenant, without God in this world. Corrupted with iniquity from the womb, *conceined of uncleane seed*; yea, all the faculties of our soules, how are they depraued through this originall corruption.

The *understanding* is blinde, *Hauiing their understandings darkened, being alienated from the life of God, through the ignorance that is in them.*

The *will* is froward and rebellious, *what I would, that doe I not, but what I hate, that I doe*, hauiing not so much power to thinke that is good.

And the same is true of our affections,

affections, which are likewise disordered, being set vpon transitorie things which profit not, and altogether auerse from heavenly things, inasmuch as the Apostle saith, *We are deprived of the glory of God*; Having in vs no inclination at all to any thing which is good; but rather indeed an inclination to all things that are euill. And in this miserable estate and condition doth the Lord finde vs, when he is pleased to call vs, as we may see in *Saul, Zachens, Mary Magdalene*, this penitent Thiefe, and of all the faithfull, it is God *Who worketh both the will and the deed, and that of his owne good pleasure. Who separateth thee* (saith the Apostle) *or who causeth thee to differ?* It is the Lord that makes this difference betwixt vs and wicked men. Yea wee shall finde the whole worke of grace,

of

2. Cor. 3. 5.

Rom. 3. 23.

Gen. 6. 3.

Acts 9.

Luke 19.

Ioh. 7.

Phil. 2. 13.

1. Cor. 4. 7.

of *Conuerſion*, and ſaluation, to be wholly attributed vnto him: he is the *Alpha* and *Omega*, the firſt and the laſt, the beginning and the end, that is all in all, in the worke of our ſaluation.

I
Election.

Epeſt. 1. ſ.

First, *Election*, which is the ground & foundation of al grace, this comes from him: *Hee hath predeſtinated vs to bee adopted through Ieſus Chriſt in himſelfe, according to the good pleaſure of his will.*

2
Vocation.

2. Tim. 1. 9.

Gal. 1. 6.

Secondly, vocation, and a Chriſtian mans effectuall calling, outwardly by the word, and inwardly by the Spirit: this proceeds likewise from him, and his free and vnderſerued grace and fauour alone. *He hath ſaued vs, and called vs with an holy calling; Not according to our workes, but according to his owne purpoſe and grace.*

Third.

Thirdly, Faith is the instrument or the hand, by the which we come to lay hold vpon and apply Christ and his righteousness vnto our owne soules in particular; and *without which we cannot please God.* Now from whence haue we this grace truly to beleeue? for By grace ye are saved through faith, and that not of your selues, it is the gift of God.

3.
Faith.

Heb. 11.6.

Ephes. 2.8.

4.
Obedience

Ezek. 36.
27, 28.

Fourthly, from him alone proceedeth what will, what power, or abilitie soeuer we haue, for any holy duty. *A new heart (saith the Lord) will I giue you, and a new spirit will I put into you. I will take away the stony heart out of your body, and I will giue you a heart of flesh: I will put my spirit within you, and cause you to walke in my statutes.*

Fifthly, to haue the Word and Sacrament effectuell vnto vs; this comes

5

1. Cor. 3. 6.

comes from him, otherwise Paul may plant, and Apollo water, but all in vaine: I haue planted, and Apollo watered, but God gaue the increase.

6

Perseuerance.

Ic. 32. 4. 41

Finally, the gift and grace of perseuerance to hold out in our Christian race vnto the end; this is likewise from him: I will giue them one heart and one way, that they may feare me for euer. I will put my feare in their hearts, and they shal not depart from me. And That God who hath begun that good worke, will performe it untill the day of Iesus Christ. So that it is he that is the Alpha and Omega, the first and the last, that is all in all in the matter of grace and saluation. So as we must say with the Church, O Lord thou hast wrought all our works for vs.

Phil. 1. 6. 29

Isa. 26. 12.

Reas. 1.

And it must needs be thus. For First, God will haue the whole glory

glory of this worke of our conuersion and saluation, and none other. That all matter of glorying in our selues might bee taken away, and that we might say with the Psalmist, *Not vnto vs Lord, not vnto vs, but vnto thy Name giue the praise.* He will haue the glory of his owne worke, and the praise of his owne mercy, and will teach vs to go out of our selues, and to say with *Paul, By the grace of God, I am that I am.*

Secondly, we haue nothing of our owne, or within vs, that should moue the Lord to elect vs vnto life, or to adopt vs as sonnes, wee are miserable orphans, and haue naught else to plead vnto God to commiserate our misery; we are beggers, and destitute of all good things. Our penury is such as that we are faine to begge at his hands *Our daily bread*: he oweth

oweth vs naught, and they are but his owne gifts and graces giuen vnto vs, that he crowneth with glory.

Vse 1.

This serueth first of all to humble vs in the sense of our owne spirituall pouerty and misery, that we are by nature so poore, and blinde, and naked. No one thing can bee more effectuell to abate our pride, and to pricke that windie bladder of our selfe-loue, and selfe-conceitednesse, wherewith too many in the world are growne bigge withall, puffed vp with a vaine conceit of their own worth and merits; then the which what higher degree of sacriledge can there be, then to ascribe the least particular in this worke of conuersion to our deserts. No, no, let vs come vnto God, and say, *O Lord, righteousness belongeth vnto thee, but vnto vs shame.* Let

Poperie

Popery stand aloft, and presume to diuide with God, in regard of their owne *Free-will*, works, *Merits*, and disposition that is in their owne hearts to receive grace. Far be it from vs so to doe, who are not able of our selues to thinke a good thought.

Secondly, this consideration that God is all in all in the matter of grace and saluation: and that there is no difference by nature in any, vntill God make a difference by grace. This teacheth vs what to thinke, and how to carry our selues towards those that are yet vncalled, and are yet in their sins. Surely we ought to waite with patience, *Proving if at any time God will giue such repentance vnto life.* For seeing that our calling and conuersion, yea euery good gift is from God, what are wee that haue receiued grace our
M selues,

2

2. Tim. 2.
25.

selues, truly to repent and to be-
 lieue, that we should iudge our
 Brethren, As they are such are we,
 God hath shewed vs mercy, why
 may not he that is rich in mercy,
 shew the like mercy vnto them?
 Let vs not then despaire of any,
 but pitie them in their spirituall
 miseries. And if they bee fallen
 downe, let vs put vnder our
 hands, and helpe to raise them vp
 againe. The Lord would haue
 this mercy shewed vnto the very
Oxe and *Ass* in the time of the
 Law, being fallen vnder it bur-
 then; how much more to our
 Brother. And we must pray for
 the conuersion of such a one,
Praying if at any time God will
giue them repentance vnto life.

3

Thirdly, seeing that God is all
 in all in the matter of grace and
 saluation: It shall be our wise-
 dome to attend vpon the meanes
 where-

whereby grace comes to bee wrought, such as is the preaching of the Word especially, by the which ordinarily the Lord worketh repentance, for sinne, faith in Gods promises, and all other graces.

And last of all, that wee giue vnto God the praise of his owne grace, since that whatsoever good thing wee haue, it comes from him.

But the other rebuked him.

We haue here in this *Penitent* a patterne of a man, that maketh the right vse of his afflictions and troubles, they bring him nearer and nearer vnto God:

The *Impenitent Thiefe*, as we heard before, now falleth to the blaspheming of Christ, hauing his heart hardened, and his consci-

ence feared within him, hee becomes by his afflictions more and more desperately sinfull. But in this Penitent behold we the happie fruite of sanctified afflictions, they humble him, bring him to see the errours of his life past, set him on worke to confesse and bewaile his sinnes, and to be an earnest suter vnto Christ for mercy. Note hence,

Doct. 3.
Afflictions
of excellēt
use to
bring men
to God.

*Non pena
sed remediū
delinquentis
Ambros.*

That afflictions, when the Lord doth sanctifie the same vnto any, they make them better, and bring them nearer vnto God. I grant that afflictions in their own nature are euill, being the fruits of sinne, neither do they of themselves produce such happie effects in any; but then onely when the Lord worketh together with affliction by his Spirit, altering and changing the nature thereof, they become through Gods mercy

not

not a punishment but a remedy
against sinne. This is confessed
by David, Before I was afflicted
I went astray, But now haue I kept
thy Word; Meaning indeed, that
his afflictions had humbled him,
and made him walke more aw-
fully towards God. We may see
this in Hezekiah, it was his af-
fliction that humbled him, and
caused him to recount with him-
selfe the errours of his life past.
Manasses in prison and captiuitie
is brought home, that was like
an vntamed heyser, in time of pro-
speritie walked stubbornly and
rebelliously against God. This
truth is confessed by Ephraim,
Thou hast chastised me, and I was
chastised as a Bullocke vnaccusto-
med to the yoke, &c. After I was
afflicted, I smote vpon my thigh,
I was ashamed, and euen confoun-
ded, because I did beare the re-

Psal. 119.
67.

Iſa. 38.

Ier. 31. 18.
19.

Pfal. 107.
10.13.

Hof. 5.15.

Luk. 15.

Act. 16.27

preach of my youth. How often did the Lord cause the Israelites to be afflicted, and in the time of their affliction still they sought vnto God, and cried vnto him. And this is it the Lord further threatened against his people, *I will be vnto Ephraim as a Lion, and as a young Lion vnto the house of Iudah. I, even I, will teare, and go away, and none shall rescue. I will go and returne to my place, till they acknowledge their offences, and seeke my face, for in their afflictions they will seeke me early.* I might instance this truth by diuers the like examples, as that of the *Prodigal*, who ranne riot a long time till his patrimony was nigh spent, and then happie famine, that caused him to looke home. And that hard-hearted *Taylor* that neuer thought hee could shew cruelty enough against

against those innocent Lambs of Christ, it was the earth-quake that caused his soule-quake, and happy affliction that brought him home.

Neither is this a thing to bee wondred at, that sanctified afflictions should produce such excellent effects in Gods people: for,

First, in times of affliction we see how hopelesse and helpelesse all earthly and transitory things are. They doe not then profit in the euill day, they then proue but as the Reeds of Egypt, dangerous props to lean vpon, & then are we forced to goe out of our selues, and to seeke vnto God; for such is the vanity of our hearts in times of misery and distresse, that wee seldom thinke on God or his helpe, vntill all other humane helpe doe faile: So *David*, *I looked on my right hand, and behold there was none that would know me, al refuge*

Reas. 1.

*Psal. 142.
4. 5.*

M 4

failed

failed me, and none cared for my soule, then cried I vnto the Lord, &c.

2

Secondly, the Lord to this end and purpose doth send affliction vnto his children, like a wise and skilfull Physitian, knowing what will worke best, and effect the soules cure; these cause the peaceable fruits of righteousness to all them that are exercised thereby.

Vse 1.

Seeing then that afflictions are of such excellent vse to bring men to the sight of their sins, and so to repentance for the same, what shall wee say then to those that haue beene afflicted, but no way bettered by their afflictions; this is a signe of a fearefull induration, and of a hard heart, and surely the case of such a one many times proues desperate, for the Lord commonly reserueth affliction and the rod of correction for the last

last place, and if that sayle, the cure many times proues hopelesse and helpelesse; as siluer mettall being put into the fire, if nothing come out but drosse, it is found to be reprobate siluer: so men that haue beene fined in the furnace of affliction, if they be not humbled and brought home by the same, these will bee found reprobate men, and the Lord will cast such off as a desperate people, *Wherefore should ye be smitten any more? for yee fall away more and more,* saith the Lord.

Ier. 6.

Esay 1.

2

Secondly, wee haue others againe, that whilest the rod of God is vpon them, their thoughts are in the stocks, they dare not but speake and thinke humbly; as a Rogue, whilst he is in the stocks, speakes faire to the officers, but when he is out, miscals them againe. How many haue wee that
in

Exod. 10.

in time of affliction, will confesse their finnes, cry downe their former euill wayes, and make vowes and couenants with God of new obedience like vnto *Pharaoh*, 1 and my people are *sinfull*. But when the rod of God is remoued, and they deliuered, with *Pharaoh* they returne againe vnto their old sins, like the dog vnto the vomit. These men vse repentance, as many a man vscth an old garment, which they put about them in time of a shower, but cast it away againe as soone as the weather is faire, or as many of our Papists vse our Churches, when they feare any trouble, they fly thither for shelter. Whereas the childe of God being once truly humbled, walkes the more holily and obediently before God for ever after.

3.

Thirdly, seeing that it is not affliction of it selfe, but affliction sanctified

sanctified vnto a man, that produeth this happy fruit of conuersion vnto God. This should teach vs to be earnest with God in prayer, especially in times of affliction, that hee would be pleased to sanctifie the same vnto vs, and to second his corrections with the inward working of his owne spirit, whereby we may be moued to lay the same to heart, and to bring forth fruits worthy amendment of life.

But the other rebuked him.

The Euangelist setting out the conuersion of the penitent Thiefe, sheweth his behaviour at this time, namely that hee did not onely leaue off his stealing as before, but is now exercised in the contrary good, rebuking his fellow, and seeking by all meanes possible

Doct. 4.

To cease
from euill
is not suf-
ficient, we
must doe
good.

Psal. 34. 13.

Esay 1. 17.

Eph. 4.

possible to stop him in a course of sinning; and herein will teach vs,

That vnto true repentance, a cessation from euill is not sufficient, but we must doe good. In the worke of true repentance, these two euer goe together, *Depart from euill, and doe good.*

David there ioyneth these both together. So *Esay* the Prophet, *Cease to doe euill, learne to doe well.*

And euen herein doth the Penitent shew the truth, and the fruit of his conuersion, according to that precept of the Apostle *Paul*, *Let him that hath stolne, steale no more, but let him labour with his hands that which is good.* And this truth is further cleared by the practise and example of all Gods people, how vile and wretched soeuer they were in the time of their ignorance and vnregeneracy, yet being called and

and conuerted, haue not onely left their former euill wayes, but put in practise the contrary vertues. See here the mercy and compassion of this poor Penitent, hee is now as rich in mercy and compassion towards the poore soule of his brother, as euer hee was before full of cruelty; yea, such was his compassion towards him, that hee seemeth to neglect himselfe, his present paine and misery that now he suffered, and saies to reprove his fellow, makes a hearty acknowledgement of their sinfulness, and the equitie of that their deserued punishment.

We may see this in *Paul*, whose conuersion kept him not onely from persecuting the Church as in times past, but set him on work to build vp the wals of that Sion hee had laboured before to pull downe.

*Acts 9.**The*

Acts 16.27

The *taylor*, of a bloudy, cruell, and mercilesse tormentor of *Paul* and *Sylas*, after the earth-quake and soule-quake, that hee came to see his sinne, and to be truly and throughly humbled for the same, how pittifull and compassionate became hee vnto them, washing their wounds, and intreating them with all kindenesse and loue.

Mat. 3:10

This was the whole tenor of the Baptists Sermon, *Now is the Axe put to the root of the tree, euery tree that bringeth not forth good fruit, is hewen downe and cast into the fire.* He doth not say euery tree that is barren, or that bringeth forth euill fruit, *but euery tree that bringeth not forth good fruit.*

Judg. 5.23.

Azerah is accursed, why? not for ioyning with the Midianites against Israel, but because the men of that city came not out to helpe the

the people of God. And our Sa-
uiour sheweth what his manner of
proceeding shall bee with wicked
and vngodly men in the last day;
he will say vnto them, *Come yee
blessed, &c.* not because they did
not this or that euill, but because
of this and that particular good,
as the *feeding of the hungry, the
cloathing of the naked, &c.* And
this is indeed that speciall priui-
ledge that belongs vnto all the
commandments of God, that
where they are propounded ne-
gatiuely, they include an affirma-
tiue dury; and where they bee
propounded affirmatiuely, they
include likewise a negative part;
and there is a curse imposed as
well for the breach of the one, as
the other. Gods righteous law
being violated and broken, as wel
by the omission of the good com-
manded, as by the committing of
the

Mat. 25

the euill condemned. And thus was the Fig-tree accursed by our Sauour, not because it brought forth euill fruit, but because it brought not forth good fruit.

Reas. I.

And the reason hereof may be taken from the nature of grace, and of true conuersion, which frameth the heart anew, and causeth the same to bee fruitfull in euery good worke.

Mat. 7.

Doe men gather grapes of thornes, or figs of thistles? saith our Sauour, implying that so long as the heart is sinfull and corrupt, all manner of sinfull and corrupt abominations spring therehence: But when it comes once to be renewed and changed, *A good man (saith he) out of the good treasure of his heart, bringeth forth good fruit.*

2

Secondly, it is the end of a Christian mans election and vocation, that we should shew forth
the

*the power of him that hath called
vs out of darkenesse into a maruel-
lous light.*

Eph. i.

Vse 1.

And surely this meetes with
the vaine conceit that so many in
the world are posselt withall, that
glory so much in their innocent
and harmelesse conuersation, they
doe no man wrong they say, and
pay euery man their owne; and
vpon this, men rest for saluation,
but alas, this maist thou doe, and
goe to hell when thou hast done.

The Pharisee was neither Adulter-
er, nor Drunkard, nor Rayler,
nor Swearer, and yet far enough
from the kingdome of heauen, all
this is but a negatiue Christianity,
which will not proue a man the
childe of God. This Penitent
Thiefe did not rayle on Christ as
the other did, but that was not
sufficient to proue his conuersion;
but wee see to the vtmost of his

Luke 18.

N

power,

power, he maintaineth Christs innocency, and labours to stop the current of sinne in others; few in these dayes proceed to this degree of Christianitie: to plead the cause of Christ against all gaine-sayers, and to stand out for the truth, to rebuke others, when they heare them blaspheme, or any wayes dishonour God; such cold friends hath Christ and his truth now a dayes.

Men thinke they haue done enough if they ioyne not with the enemies of the truth, and runne not with others into the same excessse of riot; but the Lord will iudge him an euill man, that doth no good, and will in the last day proceed against such. *I was hungry and ye fed mee not, naked and ye clothed mee not, &c.* The very omission of that good men might haue done, shall be brought in in euidence

evidence the last day to condemne the wicked. Oh that our ciuill honest men (as the world reputes them) would consider this, & lay this truth to heart, that in their outward ciuill conuersation they shew themselves but halfe Christians, and if they ioyne not the *doing of good*, to their *abstaining from euill*, they can neuer approue themselves for sound Christians before God, nor looke for the reward of the *iust* at last.

Secondly, if such as abstaine from euill, yet for want of doing good, shall perish and be damned at the last; good Lord in what a miserable case are such men in, that are so farre from abstaining from euill, as that in their whole life and conuersation they lye wallowing and weltering in all manner of sinfull, vile, and vaine abominations! If *These things*

Psal. 50.22.

be done to the greene tree, what shall be done to the dry? If the not doing of good shall be punished so seuerely, where shall the vngodly and sinner appeare? O consider this ye that forget God, lest I teare you in peeces, and there bee none to deliuer you.

3

And last of all, this may serue to admonish euery one in the feare of God, to the practice of well-doing, as that which will yeeld sound comfort vnto our owne hearts of our conuersion; that we are not hypocrites, but such as in whom the worke of grace is truly wrought. This was it that supported *Iob*, against his friends accusation, that charged him for an hypocrite. *I was (saith he) a Father vnto the poore, I restrained him not of his desire, nor caused the eyes of the widdow to faile. I did not eate my morsels alone,*

*Iob 31.16.
17. 19. 20.*

alone, but the fatherlesse did eate thereof, &c. I saw none perish for want of clothing, nor any poore without couering: But their loynes blessed me because they were warmed with the fleece of my sheepe. So Hezekiah being by the Prophet summoned to death, w hereunto doth he retire himselfe now for comfort but to this; his care & conscience in his life to walke with God: Remember Lord that I haue walked before thee in truth, and with an upright heart. And neuer let vs thinke that we haue profited aright in the schoole of Christ, or as we should, till wee haue learned by well-doing to get the affirmatiue part of Christianitie, as well as the negatiue, wherein we shall finde true comfort, and approue our selues as Christians indeed.

Isa. 38.

(But the other rebuked him.)

Quest.

But was not this Penitent Thiefe guiltie of the same fact with the other, how could hee then rebuke his fellow? He that rebuketh another, must not be guiltie of the same fault himselfe: For how shall hee that hath vncleane hands himselfe, wipe away the spots that are in another mans face?

Ans.

This Penitent Thiefe though a sinner, yet repenting of his sin, is accounted no sinner, and therefore fit to reprove. *If the wicked (saith the Lord) will turne from his sinnes he hath committed, &c. all the transgressions that he hath done shall not be mentioned vnto him: But in the righteousnesse that he hath done he shall live.*

Ezek. 18.
22, 23.

2 Kin. 23.
25.

And it is said of *Iosias*, that he first

first returned himselfe vnto the Lord, and then caused his Subjects to returne.

Or else it may bee answered thus. This Penitent thiefe though in other respects he were as faulty as the other: yet he was not guiltie of that sinne of mocking of Christ, the which he reprovued in his fellow; and so in that respect was fit to reprove the other. And herein will teach vs, that

He that rebuketh another must not be guiltie of the same fault in himselfe. We must cast the first stone at our selues. *Thou that teachest another, teachest thou not thy selfe? Thou hypocrite (saith our Sauour) first cast out the beame out of thy owne eye, so shalt thou see clearly to plucke out the mote out of thy Brothers eye. Iudas hearing that his daughter in law Thamar was with childe, said,*

Doct. 5.
He that rebuketh another, must not be guilty of the same fault himselfe.
Ioh. 8. 7.
Rom. 2. 21.
Mat. 7. 5.

Ge. 38. 24.

Leu. 21. 21.

Let her be burned. But when the pledges, the *seale*, the *cloake*, and the *staffe*, were shewed, he knew himselfe faultie, and then, *She is more righteous then I.* So that he that is guiltie himselfe, is not fit to censure others. In the time of the Law he that had a blemish must not offer the bread of the Lord. To shew that the Preacher in regard of grosse finnes must be vnblameable. It is a dangerous thing to sentence another to hell for drunkennesse, vsury, swearing, &c. and yet be guiltie our selues in an high nature of the same crimes. Surely the Lord will say to such at the last, as to the euill seruant in the Gospel; *O thou euil seruant, out of thy owne mouth I condemne thee.* Such are their owne Iudges, and the Lords owne mouth, who will proceed against them accordingly. Neither is this to be vnderstood

derstood onely of publicke persons, such as Magistrates and Ministers are, whose functions and callings are to reprove sinne in others; but euen of priuate men also, such as this Penitent Thiefe was, their condemning of the faults of other men redounds vnto themselves, and they being guiltie of the same, passe the sentence therein vpon their owne soules. *Therefore art thou inexcusable O man, whatsoever thou art that condemnest, for in that thou condemnest another, thou condemnest thy selfe, for thou that condemnest doest the same things.* And as this is the duty of euery man that reproveth another, first to looke vnto himselfe that he be not guiltie of the same fault; So especially are the Ministers of the Word tied vnto this duty. *A Bishop (saith Paul) must be blamelesse,*

Rom. 2.1.

Tit. 1.7.

Tit. 2. 7.

Num. 8. 6.

lesse, as the Steward of God. And he exhorteth *Titus*, in all things to shew himselfe a patterne of good works. Thus the Lord in the time of the Law commanded the *Leuites* should themselves first be cleansed before they serued in the Temple: How much more now in the time of the Gospell, doth the Lord require this sanctitie of life in his seruants? Now the Reasons do further cleare the necessitie hereof. For,

Reas. I.

First, a guiltie conscience takes off the edge of a reprehension we giue to others, when our owne consciences shall tell vs, wee are guiltie of the same our selues, we cannot so boldly, so zealously, and so freely, reprehend sinne in others that we our selues are guilty of. And therefore when *Ietbra* exhorted *Moses* his sonne in law to appoint officers in euery City, he

he shewed what manner of persons they should bee, namely, *Men fearing God, and hating covetousnesse.* For indeed, how could they either reprove or correct that in others, whereof they themselves were guiltie; neither can the Minister, or any other, so freely and faithfully reprehend those faults in others, lest the proverbe bee returned vpon them, *Physitian heale thy selfe.*

Exod. 18.
21.

Luk. 4. 23.

2

The second reason may bee drawn from the great danger that such men are in, of Gods wrath and fearefull vengeance to fall vpon them. We may see this in some sort in *Moses*, an holy seruant of God, whom the Lord sent to be a guide and deliuerer of his people: and going downe into Egypt the Lord met him by the way to haue slaine him; and the reason was this, he had not circumcised his sonne

sonne *Eliazar*, according to the commandment. Now the Lord would not haue him to circumsise his Church abroad, that made no reckoning of circumsising his familie at home. Wo be to them that are offensive in life, that lay stumbling blockes before the people.

3. Thirdly, such men, especially Ministers, if they be wicked, do seldome any good in their place. For albeit, I confesse, the efficacy of the Word and Sacraments depend not vpon the worthinesse of the person of the Minister that dispenseth the same, but vpon Gods owne power and promise, who doth make his owne ordinance effectuell whensoever, and to whomsoever it pleaseth him. As a messenger may deliuer money though he himselfe haue no part in it; so may such conuay the grace

grace of God to others, though they themselues haue no part therein. Yet it cannot be but the wickednesse of *Elies* sonnes will make the Lords sacrifices to bee abhorred of the people.

1. Sam. 2.
17.

Vse.

This shewes then what con-
formitie doth best become the
Minister of Christ, namely, when
puritie of doctrine and vnblame-
ablenesse of conuersation go toge-
ther. This was taught the Priests
in the time of the Law, by that
Vrim and *Thummim*, which must
euer go together. The Apostle
Peter requireth these two things
of an Elder, *To feed the flocke of
Christ*, and to be an *ensample to
the flocke*. For then the Lords
building goeth on well, when
these two go hand in hand toge-
ther. For alas, we see that practice
preuailes aboue precepts; and ex-
amples are more powerfull then
rules,

1. Pet. 5. 2.
3.

rules, either to the imitation of that is good, or detestation of that is euill. Now when those that should shine as starres in the Church, shall walke inordinately, though they preach the word as *Indas* did, are neither so profitable in the Church, nor shall they themselves escape damnation. And therefore let this admonish vs all of what calling or condition soeuer, to looke well to our selues, and first to plucke out the beame out of our owne eye, that such reprehensions and admonitions we shall vse towards others, may neither bee retorted with shame vpon our owne heads, nor prove vnprofitable vnto our brethren. For how shall the people follow their Pastors, when they make no conscience to walke before them in the wayes of godlinesse? Hitherto of the generall Instructions.

Rebu-

Mat. 7. 5.

1. Cor. 11. 1.
Phil. 3. 17.
1. The. 1. 6

Rebuked him.

We come now to his reprehension, as the same is a fruit of his conuersion; and that appeares in that great care hee had ouer his fellow, to keepe him from sinne, and to bring him if it were possible to the participation of the same grace and mercy that hee himselfe had receiued. Note wee hence first of all,

That it is a true note of a true conuert to stop others in a course of sinne, euery man stands bound asmuch as in him lyeth to keepe others from sinne. It was a cursed speech of cursed *Cain*, *Am I my brothers keeper?* Euery man is in some sort his brothers keeper. It is the Lords own charge giuen vnto his people, *Thou shalt not hate thy brother in thy heart, but thou shalt reprove*

Text.

The manifestation of his conuersion,

I

In rebuking his fellow.

Dott. 1.

True note of a true conuert to stop others in a course of sinne.

Gen. 4.

Leuit. 19.

17.

Ier. 15. 10.

reprove him. How frequent haue the Prophets and the faithfull seruants of God of old beene in this duty: *Esay* for this cause was accounted so contentious a man, that nothing in the land could please him. So *Jeremy*, *woe is mee that my mother hath borne mee a man of strife.* This was likewise *Ezechiels* case, an argument of his faithfulness in reproofing of sinne, that he met with so much enuy and hatred from the world.

Luk. 12. 31.
32.

This care the Lord Iesus Christ himselfe, the chiefe Shepheard and Bishop of our soules, manifested towards his Apostle *Peter*; *Simon, Simon, Sathan hath desired to winnow thee, but I haue prayed for thee that thy faith faile not.* And doth likewise inioyne him that had receiued so great a mercy from Christ, that he should shew the like mercy to his brethren,

thren, saying, *When thou art converted, strengthen thy brethren.* To this purpose serueth that of the Apostle, *Take heed brethren, lest there bee in any of you an euill heart of unbeliefe, in departing from the living God, but exhort one another daily whilest it is called to day, lest any of you bee hardened through the deceitfulnesse of sinne.* And this is taught by our blessed Sauour, when hee teacheth vs to pray thus, *Leade vs not into temptation:* wherein our Sauour will teach vs that it ought to be the care of euery Christian to desire, to pray for, and by all meanes possible, to labour that our brethren be kept from sinne: and this was Christs owne practice in that prayer of his hee made for his Disciples, *That God would keepe them from euill. I pray not that thou shouldest take them out of the*

O world,

Heb. 3.12.
13.

Mat. 6.

Ioh 17.11.
Verse 15.

Iam. 5. 19.
20.

world, but that thou wouldest keepe them from euill: and indeed the ingemination and doubling of the petition, shewes the wonderfull care he had of his people. And to this purpose excellent is that of the Apostle Saint Iames, Brathren (saith he) If any of you doe erre from the truth, and one conuert him, let him know that bee which conuerteth a sinner from the error of his way, shall saue a soule from death, and shall bide a multitude of sinnes. There can bee no greater testimony of a gracious heart, and that the worke of regeneration and sound conuersion is wrought in a man, then by testifying his care ouer his brother, to keepe him from sinne. And on the contrary part, it is a note of a false Prophet, and of a gracelesse heart, to winke at the sinnes of others.

Lam 2. 14.

Thy Propbets haue looked one vain
and

and foolish things for thee, they have not discovered thine iniquities, to raine away thy captivity.

But the reasons will make it more cleare.

Reas. 1.

First, they are our brethren, this may be one forcible reason to perswade vs to the practise of this duty, to stop them in their course of sinning. They are our brethren, and they are in some sort committed to our keeping, and if wee shall suffer them to sinne without rebuke or reprehension, insomuch that they perish, the Lord will say to vs, as sometimes he said to Cain, *where is thy brother?* when it will be in vaine for vs to poss off the matter with *am I my brothers keeper?* for the Lord for this sinne will proceed against vs as hee did against Cain, *What hast thou done? The voyce of thy Brothers blood cryeth vnto mee from the earth:*

Gen. 4. 10.

When it shall be in vaine for any man to pleade, they neuer offered violence to the liues of their brethren, since they neuer sought to stop and restraine them in their sinfull courses, but suffered them to goe on in all manner of sinnes, without reprehension.

Accessories by the law, are as deepe wee say in the sinne, as the principall, yea, and many times suffer with the malefactor: thus is it with sinne, so dangerous a thing it is to be silent at the committing thereof.

2

Secondly, Saint *Iames* addeth two other most excellent motiues or reasons to perswade vnto this duty, *Hereby we shall save a soule, and cener a multitude of sinnes.* Then the which, what more noble or honourable seruice can a Christian perform either towards God or man.

Iam. 5. 10.

First,

First, to saue a soule, the very Angels reioyce at the conuersion of a sinner; the promise is, that such a one *shall shine as the starres in the firmament*, and indeed this is such a worke whereunto all the faithfull must addict themselues, according to that measure of grace giuen them, and that petition we put vp daily, *Thy kingdome come*. When wee shall labour to bee instruments to inlarge that kingdome of the Lord Iesus, and bring others from sinne, to God, otherwise indeed wee doe but mocke God, like as if a husband-man should pray, *Giue vs this day our daily bread*, and neuer set his hand to the plough, nor cast his seede into the ground.

Luke 15.

Dan. 12. 3.

Againe, what a blessed thing is it to helpe to couer sinne, yea, a *multitude of sinnes*, which those shall doe, that are any wayes a

meanes

meanes to bring others to the light of their finnes, and to repentance for the same; for alas, such is the policy of Sathan, and such is the corruption of euery mans heart by nature, that they seeke by all meanes possible to couer their finnes. But how? euen as *Adam* his nakednesse, with fig-leaues, that can neuer shelter them from Gods wrath. So euery man seeketh something or other to couer his finnes, but the best way to haue sinne couered, is first to vncover them. *After I was conuerted, I smote vpon my thigh, saith Ephraim; so Dauid, My sins are euer before mee, and what followed, Against thee onely haue I sinned.* Happy man *Nathan* that did so vncover siene, that GOD might couer them.

Ier. 31. 18.

Psal. 51. 3.

3.

Thirdly, euery Christian must make conscience of this duty, to
stop

stop others in a course of sinne in regard of himselfe, lest hee bring vpon his owne head the sinnes of other men. Now euery man hath enough to answer for of his owne, though hee become not guiltie of other mens sinnes.

But how may a man be charged with the sins of others?

This is done three
wayes, in

} Heart.
} Word.
} Deede.

First, in heart, and that three wayes. First, when though hee neither commit the euill himselfe, nor approue of the same being committed by others, yet if hee mourne not in his heart for the same sinne, to see how God is dishonoured, and how greatly the soule of the offender is indangered, hee becomes guiltie of this sinne. This was the fault of the Corinthians, for the which *Paul*

Quest.

Ans.

How many wayes a man becomes guiltie of the sins of other men.

I

In heart.

Psal. 119.
136.

reproues them, who when they saw the incestuous person, who had sinned so fouly, they sorrowed not, nor grieued as they ought for that sinne. A contrary example we haue in *David*, *My eyes gush out with water, because men keepe not thy law*: and of righteous *Lot*, whose righteous soule was grieued at the abominations of the filthy Sodomites.

2

Secondly, when though a man neither doth or saith any euill himselfe, yet secretly in his heart approueth of the euill of another: This was *Pauls* sinne before his conuersion, hee cast no stone at *Stephen* himselfe, yet he consented vnto his death, as himselfe confessed, and *held the cloathes* of them that did stone him, and in this regard was guiltie of his death.

Acts 7. 58.
Acts 22, 20

3

Thirdly, by conniueance, silence, or indulgence, when a man shall suffer

suffer sinne and the sinner to passe without reproofe. And thus was *Eli* faultie in not punishing his sonnes, for which sinne the Lord punished him. And thus offendeth the Minister in not reproofing the sinnes of those, ouer whom the Lord hath set him, and so likewise the Magistrate in not punishing offenders vnder him. Yea, and this is the sinne of all such as can with patience heare the Lord dishonoured, his Name blasphemed, his Sabbaths prophaned, and all manner of impiety committed, without any reproofe at all, like vnto *Gallio*, will not trouble themselves about such things, whereas the Lord doth require this at the hands of euery Christian, that haue themselves obtained mercy by admonition, exhortation, reprehension, and by all other helps and meanes, to shew mercy

Ezc. 3. 17.

Act 18. 15
16.

to others to stoppe them in the course of sinne.

2
In word.

Secondly, a man may be guiltie of the sinnes of other men in word, and that three wayes.

I
2 Sam. 11.
15.
Mar. 6. 29.

First, by counselling another to euill, and thus became *Dauid* a murthurer by the letter he sent vnto *Joab* in the matter of *Uriah*; and thus the mother of the Dam-sell became guiltie of the Baptists death, by counselling her daughter to require his head.

2
Luk. 11. 40.

Secondly, by defending of sin, or iustifying the euill of another, and thus are many Lawyers partakers of the euill of their clients, who for lucre sake, will speake good of euill, and iustifie the wicked for a reward: in which regard it were well with them, they were as lame of their tongues, as *Mephiboseth* of his legs.

Esay 5. 20.

Thirdly, by applauding another

ther in euill, and soothing them
vp in their finnes, against whom
there is a curse gone out from
God, *Woe vnto them that sow pil-
lowes vnder mens arme-holes.*

Eze. 13. 18

And lastly, a man becomes
guilty of other mens finnes, in
Deed, and that two wayes.

3.

In Deed.

First, when albeit they be not
the immediate instrument in sin,
yet haue a part and share in the
euill done; and thus all receiuers
of such goods as they know or
suspect to be stolne, are partakers
with theeues in their sinne, and so
by the law are iudged.

I

Secondly, when a man shall
familiarily conuerse with such as
are knowne to bee notoriously
wicked, such receiue no small in-
couragement to goe on in their
sinfull course, when notwithstan-
ding all their abominations, they
are not reiected of others.

2

Psal. 50. 21

But

*Obiect. I.**Ezek. 3. 17*

But the Lord saith vnto the Prophet, *Sonne of man, I haue made thee a watchman, and thou shalt warne the people from me.* It seemes there that it is peculiar vnto the office of the Minister, to admonish and reprove others. And we know it is the exhortation of the Apostle, *Let euery man abide in the same calling wherein he was called.* And againe, *They watch for your soules as they that must giue account vnto God.* What then haue priuate men to do with reproving others for sinne?

Resp.

To teach and preach publike-ly in the Church is the peculiar office of the Minister, and those whom the Lord hath fitted for that worke; but this doth no whit hinder priuate exhortation, and admonition of priuate men, as God shall offer occasion, yea this libertie they haue to speake
euen

euē to their Minister himſelfe in priuate, as *Paul* ſpeaketh vnto the *Coloſſians*, *Say ye to Archippus, take heed to thy Miniſtery to fulfill it.*

But is euery man to be rebuked at all times that deſerueth rebuke?

No, *Rebuke not a ſcorner*, ſaith *Solomon*, or a drunkard, when the wine is in his head. *Abigail* would not tell *Nabal* of his drunkenneſſe then, euery time is not fit, a man muſt obſerue the fitteſt time, and watch his opportunity.

Now this impenitent Thiefe was a dying, this was a fit time for his fellow to reprove him, and for him to receiue a rebuke, or elſe neuer.

There is a time for all things, ſaith *Solomon*, and a word ſpoken in due time is like an Apple of gold,

Queſt.

Anſw.

1. Sam. 25.

Ecc. 2.

A^c. 9. 31.

Gen. 39. 11

gold, and picture of silver. Christ chose the fittest time to teach the people, and to do good, and that in the Synagogue vpon the Sabbath. So the Church hauing peace did then edifie themselves. And indeed the children of this world are wiser in their generation then the children of light. Potiphars wife chose the fittest time to pro- uoke Ioseph to lust, Ioseph was alone in the house. Esau chused the fittest time to be reuenged on his brother: The dayes of mourning for my father will haue an end, and then I will kill my brother. In the affaires of this life, men are wise to take the fittest opportunitie. The Crabfish desiring to feede on the Oyster, cannot perforce open the shell, therefore watcheth opportunitie till the oyster openeth himselfe against the Sunne, and then putteth in his claw. This wise-

wisdom ought to bee in euerie Christian to take the fittest opportunity to the doing of good.

But he is my superiour whom I heare sweare, and blaspheme the name of God, or otherwise sinne, what haue I to doe with such a one?

Indeed I grant there may be a preposterous zeale and boldnesse in man, that is rather to bee condemned then commended: therefore inferiours must know that it is their part rather to aduise, then reprove; to aduertise, then to reprehend their superiours, lest they passing the bonds of their calling, do iustly exasperate them against them; for as Magistrates, Ministers, parents, and masters, by Gods ordinance are to rebuke, reprehend, and punish; So Subiects, people, children, and seruants by the same rule are to aduise and aduertise:

Obiect. 2.

Resp.

See Mr.
Lapthorne
his *spiritu-
all Almes.*

Iob 31.

advertise: And thus did the servants of Iob deale with their master, and Iob saith, that he durst not contemne the aduise of his servant, or maid, when they censured with him. A reproofe to such must be vsed as a sowre pill couered ouer with sugar, that it may the more easily be taken downe:

Gal. 6.1.

Brethren (saith the Apostle) if any man be overtaken with a fault, ye which are spirituall, restore such a one in the spirit of meeknesse, considering thy selfe, lest thou also be tempted. A metaphor, as the originall signifieth, borrowed from Surgeons, which with a sleight of hand put a shattered bone into its place, before the partie be almost ware of it.

καταρτι-
ζει.

Vse 1.

This serues for the iust reproofe of those that can see men runne a licentious course, and neuer seeke to reclaime them; that can heare others

others swear and blaspheme the name of God, raile vpon Ministers, and speake euill of the good way of righteousnesse, without any zeale for God, or compassion to the soules of their brethren. Many there be that will neuer re-buke sinne in their brethren, vntill God reuenge it from heauen, whereas if they had met with due reprehension of their faults, they might haply haue been brought to repentance, and so haue pre-vented those plagues.

Or if men doe speake of the sinnes of others, it is behind their backs in the most vildest and disgracefullest manner that may be. These rather shew themselves to be of the generation of cursed *Cham*, that vncouered the nakednesse of his father, then of Gods people that mourne for the sinnes of others, and in brotherly loue

diuine P seeke

seeke by all meanes possible, to recouer them into the state of grace. No doubt it pierced this Penitent Thiefe to the heart, to heare him blaspheme and raile on Christ, he can by no meanes beare it. But howsoeuer his owne griefe was great, and paine grievous, he seemeth to neglect all, and falleth to the rebuking of his fellow, sinning against God; this will a gracious heart do. And wo to that man that can with patience heare God dishonoured, that is not affected with the finnes of other men, such are farre enough from the worke of grace and conuersion, and from that Christian compassion that ought to be in vs towards others, to *save a soule*, to *conuer a multitude of finnes*, or to free themselves from the finnes of other men.

2.

Secondly, this may serue to admonish

admonish euery one in the feare of God to make conscience of this duty, that we admonish one another, and seeke to conuert one another from going astray, this is the truest testimonie of loue, we can shew to others. For indeed no man loueth naturally, that doth not loue spiritually; for by how much the more excellent the soule is aboue the body, by so much the more excellent is the loue to it, aboue that of the body. And indeed this will be a sound witnesse vnto our hearts, of our loue towards others, in that wee haue admonished our brethren, and sought by all meanes possible to recouer them from their sinfull waies. It shall be a pretious balme that shall not breake their heads. Neither may these thoughts hinder vs that we haue no hope to preuaile by our admonitions and

reprehensions, this we are not so much to looke after, as the conscionable discharge of our owne duty. And thus farre we are sure we shall glorifie God, to be witnesses of his word and truth; when the wicked in the last day shall be put to silence, not being able to plead ignorance, or that they had no warning.

And let vs know that the Spirit of God bloweth where it listeth, and the Lord can euen of *Lyons, Tygers, and Cockatrices*, make at his pleasure to become the sheepe of Christ: of *Abraham* an Idolater, he can make the Father of the faithfull; of bloudie and barbarous *Manasses*, he can make an humble Conuert; and of a persecuting *Saul*, he can make a painfull preaching *Paul*; and of a lewd gracelesse Theefe, an holy confessor. Let none therefore be discouraged,

discouraged, because of the lewd-
nesse of the person, seeing the
Lord is able, and many times
doth call home of the finfullest of
men.

And last of all, this may serue
to admonish euery man in the
feare of God, *To suffer the word
of exhortation*, and to labour to
keepe vnder all repining thought
and euill disposition that is in
their hearts, which bewray them-
selues neuer more, then when they
are admonished or reprovved for
sinne, and doubtlesse Sathan him-
selfe bloweth the coales, knowing
that it is an excellent meanes to
recouer a sinner out of his power.
O how hardly is a reproofe di-
gested by a naturall man, that hath
not the worke of grace in him ! It
is found often true which *Salomon*
saith, *Reprove a scorner and
he will hate thee.* A sharp reproofe

3

Heb. 13. 22

is more hardly digested then the bitterest pill ; men would not be disturbed in their sinfull courses. But if the Lord loue thee, he will send thee one faithfull friend or other to reprove thee. And surely it is a fearefull thing , and a signe that God hath cast off such a soul his care, and that hee intends to glorifie himselfe in the destruction of such a one, that is suffered to go on in sinne without controllment.

Let the righteous smite mee friendly (saith David) and reprove me. And well fare that heart that can so willingly suffer a reproofe. The sweetest meats are not alwayes the wholesomest, neither are the sharpest reproofes worst for the soule. Hee is a miserable man that if his neighbour shall tell him of his enemies purpose to kill him, should hate him for his paines,

paines; much more wretched and miserable is the case of that man, that being put in minde of the danger of sinne, how his soule is like to be made a prey vnto Satan, will requite this warning with displeasure. Let vs not bee such spirituall fooles, *Hee beateb his foote, that spareth the rod, saith salomon.* The best kindenesse is to smite while there is hope, and to reprove betimes ere it bee too late.

Pro. 13. 24.

But the other rebuked him.

Text.

Here wee haue a true patterne of a true penitent, and looke what affection and disposition is here wrought in the heart of this Penitent towards his fellow, the same affection & disposition is wrought in some measure in all those, to whom the Lord hath vouchsafed

the like grace: Now his care is manifested towards his fellow in this, to bring him if it were possible to the sight of his sins, and to repentance for the same. And herein will teach vs,

Doct. 2.

A true
Conuert
desires
that others
may par-
take of the
same grace

That true repentance and conuersion vnto God, begets in the heart of a godly man, a desire of the like grace towards others. There is no one truth more apparent throughout the whole Scriptures, then this. How Gods people being themselves conuerted, and hauing this grace giuen them to repent and belecue, haue endeouored to bring others to the knowledge of the truth likewise. Thus the faithfull in the Primitive time of the Church, hauing tasted themselves, and seene how gracious the Lord is, they prouoke others to imbrace the same grace, together with themselves.

Come

Come (say they) let vs goe vp to the mountaines of the Lord. A true conuert cannot but proclaim the goodnesse of God vnto others. Come (saith David) and I will shew you what God hath done for my soule. Gods grace is like fire in the bones, as saith the Prophet. His Word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay. Christ forbade the two blinde men in the Gospell that were cured of their blindness, straightly that they should tell no man; but what saith the Text, When they were departed, they spread abroad his fame in all that country; They could not for their lines conceale it: so Andrew when hee had found Christ, hee had no rest till he had acquainted Peter. The like wee may see in Philip towards Nathaniel; wee may

Esay 2.3.

Psal. 66.16

Ier. 20.9.

Mat. 9.30.
31.

Ioh. 1.41.
Verse 45.

Pfal. 51. 12
13.

Io. 4. 28.

Luk. 5. 29.

Iob. 7. 37.

may see this in *Dauid*, who ha-
uing petitioned the Lord in this
wise, *Make mee to heare the voyce*
of ioy and gladnesse, &c. what fol-
loweth, *Then will I teach thy waies*
unto the wicked, and sinners shall
be conuerted unto thee. The wo-
man of Samaria leaves her pot be-
hinde her, and runs into the town,
that as shee had receiued Christ,
she might bring the tidings of ioy
to her neighbours, to prouoke
them also to see and to heare
Christ.

And what might be the reason
wherefore *Matthew* the Publi-
can inuited so many to his house
when Christ was to come thither?
no question he had this good in-
tent therein, that they also that
came thither, might reape some
good by Christ.

These are those riuers of waters
our Sauiour prophecied of, that
should

should flow from the bellies of true beleeuers, euen to the refreshing of the dry and barren hearts of others, to cause them to bring forth also the fruits of righteousness. This will grace doe.

Wee may see this likewise in *Onesimus*, whom *Paul* sent backe vnto his Master *Philemon* with this testimony, that howsoever in times past, that is, before his conuersion, he was vnprofitable, yet now saith *Paul*, *is profitable to thee and me.*

No Usurer is more forward to put out his money, as it commeth into his hand, for an increase, as is the childe of God to improve the grace receiued for the good of others. And it must needs be so,

First, in regard of the nature and propertie of grace it selfe, which is of a generative nature, producing

producing grace; this Talent cannot bee hid or kept close in the heart without profit or increase. Indeed the common gifts of the spirit, such as are giuen many times to the wicked themselves, these are not so profitable, because they are but common gifts; but where the sanctified graces of Gods spirit are, *They are* (saith the Apostle) *giuen to edifie withall*, and these are neuer idle nor vnprofitable in the heart of a true beleener. As none are more desirous of wealth then the rich, so they that haue grace, are euer seeking for a further increase thereof.

2

Secondly, the godly know right well that the gifts and graces of the spirit are giuen to the same end: *viz.* that the body of Christ might be edified; hence is it that the Lord Iesus doth so straightly inioyne *Peter*, *When thou*

thou art converted, strengthen thy brethren; and againe, Let every one as he hath receiued a gift, minister the same one vnto another, as good disposers of the graces of God. And indeed God doth neuer giue to any of his seruants any spirituall grace, for his owne priuate benefit alone, but that hee might be a good Steward and Disposer of the grace of God, for the good of others. And hence is it that the Apostle concludeth of the grace bestowed vpon him, that God had comforted him, that hee might comfort others with the same comfort.

Luk. 22. 32

1 Pet. 4. 10

2 Cor. 1. 4.

Thirdly, there is no seruice that a Christian can doe in the Church, that hath the like promise of recompence or reward, as that which extendeth to the soules of men. *Let him know that he that hath converted his brother,*
hath

Iam. 5. 20.

Dan. 12. 3.

Luke 10.

Use 1.

hath saved a soule from death, and shall hide a multitude of sins, and againe, They that turne many to righteousness, shall shine as the starres for ever and ever. The mercies that men shall shew here vnto the bodies of the Saints, shall bring with them a sure reward. He that shall giue but a cup of cold water vnto a Disciple, in the name of a Disciple, shal not lose his reward. How much more shall the feeding and refreshing of hunger-starued soules with the bread of life, that are ready to perish, be plentifully rewarded with him?

Seeing then that where there is the worke of grace and true conuersion, such labour by all meanes possible to bring others into that happy condition with themselves. This may serue for matter of tryall and examination of the work of grace in our selues.

Would

Would we haue the comfort of our owne conuersion and repentance, doe but question thy owne heart how thou standest affected towards those thousands in Israel, that yet are held in miserable bondage vnder Sathan, & power of darkenesse, wallowing in the bloud of their owne soules. Canst thou mourne for these as *Samuel* did for *Saul*? dost thou pittie them in their spirituall miseries, and doe thy bowels earne within thee towards such? And dost thou labour to the vtmost of thy power and according to thy calling, to bring home those that goe astray, to the knowledge of the truth? dost thou take all opportunities that are offered vnto thee, by admonition, instruction, and reprehension, to set forward the Lords worke herein? Surely there cannot be a more certaine note of the truth

truth of grace in thy heart, and of thy owne conuersion, then this : *When thou art conuerted, (saith our Sauour to Peter) Strengthen thy brethren.* No man can truly desire and indeuer the spirituall good of another, that hath not tasted of the work first in himselfe. But if on the contrary part, vpon this examination thou findest that there is in thee no touch at all of griefe for the sins of other men, thou layest not their miseries to heart: the horrible signes of the times, such as are whordome, pride, drunkennesse, swearing, prophanation of the Sabbath, &c. These things doe no whit affect thee nor trouble thee, surely thou hast cause to mourne in secret, and to be humbled for the hardnesse of thy owne heart, for as yet the worke of grace is not wrought in thee, for if it were, it would manifest

manifest in this, to labour the spirituall good of others.

Doe but consider the truth of this poynt in the example of this Penitent Theefe, that had the least time that euer we read of, or heard of, to manifest the fruits of his repentance in, and we shall see that howsoeuer his time was short, and he was now to minde the euerlasting welfare of his soule, yet hee is not vnmindfull of the spirituall misery of the soule of his Brother, by rebuking him for his blasphemy, by putting him in minde of his sinne, and the equitie of that his deserued punishment, that was now inflicted vpon him, and all to this end, if it were possible, that his heart might bee touched with some remorse for sinne, and hee be brought to repentance for the same. There is no grace in that heart that doth not indeuer

Q

this

this in some measure of life.

Secondly, if their case be miserable that doe not compassionate others in their spirituall miseries, what shall wee say of those that with *Simon* and *Leui*, are brethren in iniquitie, that prouoke one another, *come let vs cast in our lots together* : that are Sathans spokesmen, and solicitors to draw men into sinne. And those againe that are so farre from labouring the spirituall good of others, as *Ismael*-like, by reproches and disgraces, lay stumbling blocks in the way of others, to hinder them in their Christian courses, like the Scribes and Pharisees, against whom our Sauour pronounceth a *woe*, because they entered not into the kingdome of God themselves, nor suffered those that would.

3

And last of all, this may prouoke

uoke all vnto this duty, and to labour to approue the truth of their owne conuerſion, by labouring to be instruments of the ſpirituall good of others. And this duty reſts vpon all, for we are all a *kingdome of Priests*, and haue receiued a holy accomptment of the Father. So eſpecially, the Miniſters of the Word, whoſe ſacred calling calls for this duty, they are in a ſpeciall manner to looke vnto it; they are to preach the Word *in ſeaſon and out of ſeaſon. Sow thy ſeede* (ſaith Salomon) *in the morning, and let not thy hand reſt in the euening, for thou knoweſt not which ſhall proſper*: God calleth not all at the ſame houre, but ſome at one time, and ſome at another; neither doth hee make the Word effectuell at all times at the firſt hearing, for the ſtrong man armed will not quickly leaue his

Reu. 1. 6.

2 Tim. 4. 2.

Luke 11.

Esa. 49. 4. 5

possession. But many liue long vnder the ministry of the same, before they beleene and imbrace it, yet at the last God toucheth the hearts of many, to attend and to be saued. What though they doe not finde that comfortable returne of their labours: are not some to lay the foundation, and others to raise vp the building? Is not the Word to be the saueur of death to some, as it is to be the sweet saueur of life to other-some? Is not *their reward with the Lord, and their recompence with their God?* And vnto this day must Parents and Masters be prouoked to set forward the Lords worke, by the conscionable performance of *Oeconomicall* duties, they must bee helpfull vnto the Minister this way; it is not enough for them to bring their people to Church, and to cast them off so
vnto

vnto the Minister, his burthen is too great if thou helpe not. The Apostles cals *Philemon*, his fellow labourer : no doubt it was in regard he so fitted and prepared his family for *Pauls* ministry. And for this, many of Gods worthy seruants are highly commended in the Word, as *Abraham*, *Isaiah*, *Cornelius*. The Parent and Master is as straightly charged with their families, as the Minister with the congregation: and if any vnder them doe dye for want of instruction, the Lord will require the blood of such a one at their hands.

Phil. i.

*Gen. 18.
Iosh. 24.
Acts 10:*

Q3

VERSE

VERSE 40.

Doest thou not feare God, seeing thou art in the same condemnation?

Hitherto wee haue heard the *Reprehension*, of the *Penitent Thiefe* in generall. *He rebuked him.*

Now the Euangelist comes to set downe the particulars of his reprehension, with those seuerall arguments and reasons to make the same the more effectuell: for he that is to deale with rebellious and obstinate sinners, had need to bring with him very mouing and effectuell arguments to dissuade from sinne.

Now his arguments are:

1. *A persona*: From the nature of the person against whom he rayled. *God.*

2. *A*

2. *A timore Dei*: From the feare of God, the want whereof was the cause of his blasphemy.

3. *A presente miseria*: From his present miserie, *Knowing thou art in the same condemnation.*

4. *A iusto iudicio*: From the equitie of his punishment, *We are iustly punished.*

5. *Ab innocentia Christi*: From Christs innocencie, *This man hath done nothing amisse.*

All which being duely considered, are very powerfull motives and arguments, to set on his reprehension, and to make the same the more effectuell.

And thus doth this Penitent manifest the truth of his conversion by many blessed fruites and effects thereof: The particulars whereof follow.

*Text.**Fearest thou not God?*

q. d. O wretched man that now suffering the due reward of thy sinne, shouldest thus blaspheme an Innocent, euen the Lord Iesus Christ himselte, from whom saluation commeth. Euen him before whom thou art shortly to appeare, to giue an account of all thy euill deeds, is there no feare of God at all with thee, that thou so maliciously blasphemest? Thus he takes him vp roundly, and lets him see who it was that he blasphemed, and whence it was that he brake out in this wise against Christ; The want of Gods feare.

Fearest thou not God?

He doth not say, Doeſt thou
mocke

mocke; But, *Fearest thou not God?* Because he would giue him to vnderstand, against whom his sinne did extend and reach it self, namely, God himselfe.

For no doubt the Impenitent Thiefe was of the same opinion with the common people, that Christ was a meere man, and that his reproachfull speeches reached not so high as God. And therefore this was his first argument he taketh vp to make his reprehension so much the more effectuall, that in rayling against Christ, hee rayled against God; his sinne did reach vp to God himselfe. Note we hence,

That the mockings, reproches, and persecutions done against the godly, reach vnto God himselfe. Whosoever mocketh a seruant of God, mocketh God himselfe. When *Saul* being a Pharisee persecuted

I
Argument
A persona.

Doct. I.
The afflictions of the godly reach vnto Christ.

Act. 9.

2. Kin. 19.
22.

Mat. 25.

Reas. 1.

secuted the Church, the voice from heauen was, *Saul, Saul, why persecutest thou me?* Let no man put mee to businesse (saith Paul) for I beare in my body the markes of the Lord Iesus. Euen so all those raylings of Sennacherib, Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voyce? and lifted up thine eyes on high, euen against the holy one of Israel. And our Sauour shewes that hee takes whatsoeuer is done vnto his members, as done vnto himselfe, whether good or euill, and accordingly rewardeth the one, and punisheth the other: So that whosoever mocketh or reproacheth a seruant of Christ, mocketh Christ himselfe in them. Of this before. Now the reasons are.

First, in regard of the neare coniunction and spirituall vnion, that

that is betwixt Christ and euery true belecuer; hee is their head, they his members. Now what member doth not sympathize with the other member, in euery naturall body, either in weale or woe? *If one member suffer* (saith the Apostle) *all the members suffer with it.* Thus is it in the mysticall body:

Secondly, God hath vnder-
taken for his children, yea he hath indented, sealed, and sworne, their safetie and protection: *Hee that toucheth you, toucheth the apple of my eye,* saith God. He is therefore called their *Father*, their *Rocke*, their *Tower*, and their *strong Refuge*.

2
Zach. 2.

Which serues to discouer vnto vs, the miserable condition of the wicked, whose daily sinnes doe reach vnto God himselfe, and therefore must needs bee prouoked

Vse 1.

ked at last to bring downe iudgements vpon them.

2

Secondly, to shew the happie condition of the faithfull, though those that trouble and molest them are many and mightie, *Yet he that dwelleth on high is mightier*: who partaketh with them in all their sufferings.

3.

And last of all, it may be an excellent motiue to prouoke men to become his children by grace and adoption, to whom all these excellent priuiledges belong and appertaine.

Text.

Fearest thou not God?

2

Argument
*A timore
Dei.*

As before this *Penitent* hath reproued the horrible blasphemy of his fellow: so in these words he goeth on to shew and to discover vnto him from what a filthy and stinking fountaine the same proceeded

proceeded, namely, from the want of Gods feare in his heart.

So that he leades him from the streame to the fountaine, and from the fruit shewes him the bitter root from whence those blasphemies sprang, namely, this, the want of the feare of God in his heart. And herein will teach vs,

That the want of the feare of God is the cause of all sinne. From this euill fountaine doth flow all the euill that is in the world; *They feare not me, saith the Lord.* Such men must needs runne headlong into all kinde of wickednesse, for what should restraine them, when the feare of God is wanting? By a *Prosopopeia* the Prophet *David* bringeth in the transgressions of the wicked, speaking thus: *The transgression of the wicked saith within my heart, that there is no feare of God before their eyes.* The open

Doct. 2.

The want of the feare of God the cause of all sinne.

2. Kin. 17. 34.

Psal. 36. 1.

open prophanesse of wicked men seemed to proclaime this openly in the eares of the Prophet, that such bade defiance to all godlinesse, and wanting the feare of God, we may see the further behauiour of such in the latter part of that Psalme. So *Paul* hauing reckoned vp a bedroll of many horrible sinnes, he addeth this as the cause of all, *The feare of God is not before their eyes.*

Abraham knew this full well, when he caused *Sarah* to say she was his sister, that the men of *Gerar* would not care to commit any sinne: Why? *Because the feare of God was not in that place.* And what may bee the reason that at this day men *breake out*, as the Prophet speaketh, into lying, killing, whoring, &c. The reason is plaine, the feare of God is wanting.

On

Rom. 3. 18.

Gen. 20. 11

Hos. 4. 2.

On the contrary, where the true feare of God is, it will fence a man from sinne. *Iosepb* confirmed the timorous hearts of his brethren, that they should feare no euill at his hands, why? *I feare God*, saith hee: this was it that fenced the heart of *Iosepb* against the allurements of his adulterous Mistresse. This kept the Midwives of Egypt from laying hands vpon the Infants of the Hebrewes, the Text saith, *The Midwives feared God*. And *The feare of God* (saith *Solomon*) is to depart from euill. This maketh a man to liue alwayes in Gods presence, to be the same before God that he is before men; and to be the same before all men that he is before some; to be the same in the darknesse, that he is in the light; and to be the same in the night that he is in the day.

Gen. 42.18

Gen. 39.10

Exod. 1.17

And

Deut. 5.29.

And hence is it that the Lord himselfe doth so earnestly wish for this thing in his people: *that there were such an heart in them, that they would feare mee alwayes, &c.* as the onely thing that keepeth the heart vpright with him, and fenceth the same against all sinne. Whereas when this feare of God is wanting, such a one is fit for any sinne, lyes open to euery assault of Sathan, and cannot escape euill.

Reas.

And the reason hereof is taken from the nature of Gods feare, it is the most excellent Antidote against sinne, and causeth Gods children to be loath to offend, not so much for feare of punishment, as for loue they beare vnto God.

Quest. I.

But what manner of feare is this, that is so vsfull in the life of a Christian, to keepe the heart vpright with God?

There

Ans.

There is, I confesse, a twofold feare, the filiall, and sonne-like feare, which is found onely in the godly; and the seruile and slauiish feare, to feare God onely for his iudgements: and this is most vsually scene in the wicked; It is that sonne-like feare that we here speake of, whereby Gods children feare God, as a louing and dutifull childe his father; not so much for feare of the rodde, and punishmēt if he offend, as of loue, as being fearfull to offend so good and so louing a father.

Whereas that seruile and slauiish feare that is in wicked men, lookes onely to the punishment, as the gally. slaue to the whip, and that many times doth terrifie him, as for sinne it selfe, it doth no whit trouble him: nay, as *Solomon* saith, *It is a pastime to the foole to do wickedly.*

R

But

Quest. 2.

But may not Gods children abstaine from sinne for feare of Gods wrath, and for punishment sake?

Answ.

I answer, the spirit of bondage and of feare hath its worke in the hearts of all the godly, especially at the first, when they begin to conuert and to turne vnto God: And this is compared to a *needle*, that maketh way for the threed to follow. And thus haue the godly at first feared God, euen for his iudgements sake, as *Paul* testifieth when he saith, *Ye haue not receiued the spirit of bondage to feare againe.* Wherein is implied, that there is a time wherein the children of God feare God for his iudgements: but now, saith he, *Ye haue receiued the spirit of Adoption, whereby ye cry, Abba, Father:* and that is the spirit of freedome and of boldnesse. So that the child
of

Rom. 8. 15.

of God is not alwayes held vnder that slavish feare, but commeth at last to feare God out of loue to him, and abstaineth from sinne not so much for punishment sake, as for the detestation hee beareth to it, and because it offendeth so good and so gracious a God. Yea though there were no *hell* at all to punish sinne, yet would hee not willingly commit sin out of that awfull respect hee beareth to so good a God and louing Father in Iesus Christ.

Now because this loue is not perfect in the childe of God, neither any other grace whilest wee liue here, there will be still a remnant of seruile feare remaining euen in the best, as *Iob* saith, *Punishment was fearefull vnto him.*

Iob 31.23.

Neither are they exempted from all feare of Gods iudgements, in as much as the remembrance

R 2

hereof

Psal. 119.
120.

hereof is an excellent preservative against sinne. So *David*, *My flesh trembleth for feare of thee, and I am afraid of thy iudgements.* *David* had in him a sonne-like feare of God, fearing him out of loue; yet in the second place, he stood in awe of his iudgements.

Vse 1.

This serues then first of al to discover vnto vs in what a wretched and miserable estate and condition such men are in, that haue not the feare of God before their eies; behold we the state of such in this impenitent Thiefe, such men must needs runne headlong into all manner of abominations; for, alas, what should restraints them, when the feare of God is wanting? Marke the Apostle, *Their throat is an open sepulchre, with their tongues they haue used deceit, the poyson of Aspes is vnder their lips: whose mouth is full of cursing,*

Rom. 3. 13,
14, 15.

cursing and bitternesse, their feet
are swift to shed blood, destruction
and misery is in their wayes, and
the way of peace they haue not
knowne. But what might bee the
reason of all these vile and filthy
abominations? the Apostle sub-
ioynes, *There is no feare of God be-
fore their eyes.* Abraham knew
this when hee caused Sarah his
wife to dissemble, and to say shee
was his Sister, and therefore wo-
full and miserable is the estate and
condition of such, whom the
Lord hath thus giuen ouer to
themselues and to their owne
hearts lust, and want this holy
feare to preserue them.

Secondly, this may serue to ad-
monish vs euery one, that as wee
desire to be free from those grosse
and grieuous inormities of the
times, that wee labour to get our
hearts seasoned with the feare of

Esay 8.13.

God, that we may truly say, *The Lord is our feare, our dread.* This will fence vs from sinne, and arme vs against euery euill way, such are freed from those vile abominations wherewith the liues of all wicked men for the most part are tainted withall. Yea, the feare of God is such an excellent thing, that all the duties wee owe vnto God, are comprehended therein; *Let vs heare the end of all* (saith Salomon) *feare God, and keepe his Commandements, for this is the whole duty of man.*

Eccl. 12.13

The priuiledges that belong to them that truly feare God.

I

Psal. 34.9.

Psal. 112.3

2

Yea, to such belong all these excellent priuiledges and prerogatiues.

First, they shall not want any temporall good thing, *O feare the Lord O yee his Saints, for there is no want to them that feare him.*

Secondly, such hath the Lord promised to acquaint with his secrets.

crets. *The secrets of the Lord are with them that feare him.*

Psal. 15 14.

Thirdly, such onely are vnder the Angels protection, *The Angels of the Lord encampe round about them that feare him.*

3
Psal. 34. 7.

Fourthly, God takes speciall notice of such: *A booke of remembrance was written before him for them that feared the Lord.*

4.
Mal. 3. 16.

And last of all, for the life to come, no man is able to expresse the excellent priuiledges of such: *O how great is the goodnesse which God hath laid vp for them that feare him!*

5
Psal. 31. 19.

All which may be so many mo-
tiues to stir vs vp to get this feare
of God, which hath the promise
of this life, and the life to come,
and to whom alone so many ex-
cellent priuiledges belong and ap-
pertaine.

*Text.**Seeing thou art in the same condemnation.**3 Argu-
ment.**A presenti
miseria.*

In these words wee haue his third Argument, to dissuade his fellow from that his rayling on Christ, and this is taken from his owne present misery; *Thou art* (saith he) *in the same condemnation, q. d.* Fye vpon thee most desperate wretch! Is this the behaviour meete for him that is now going to giue vp his last account before the great Tribunall, and that Iudge of all the world, before whom thou art shortly to appeare to giue account of all the actions of thy life past, especially of this thy blasphemy against the Lord Iesus the innocent? And herein as before, this penitent Thiefe sheweth an excellent fruit of his owne repentance, pressing his fellow
with

with this Argument, the consideration of his present misery, and punishment that was now vpon him, *Thou art in the same condemnation:* Note we hence,

That punishments and afflictions, especially such as summon to death, should in a speciall manner cause vs to looke home, humble vs, and cause vs to breake off our sinnes by repentance; and when they produce not this effect, especially when death approaches, and we are to come to appeare before the Lords Tribunall, it is a signe indeed that the heart is desperately wretched and sinfull. It is the maine end wherefore the Lord doth send afflictions to bring men home by repentance; thus confesseth the Church, *Man suffereth for his sinne, let vs search and try our wayes, and turne vnto the Lord;* and againe, *Come let vs*

Doct.
Afflictions that summon to death, should in a speciall manner cause men to looke home.

Lam. 3. 39.
40.

Hef. 6.1.

Pfal. 119.

71

1 Cor. 11.

32.

Pro. 20. 30

2 Chro. 33

12.

Luke 15.

returne vnto the Lord, for he hath wounded vs, and he will heale vs, he hath smitten vs, and hee will binde vs vp. The happy fruit thereof, David confesseth by that comfortable experience he had in himselfe, saying, *It is good for me that I haue beene in trouble, that I may learne thy commandements.* When we are iudged, (saith the Apostle) wee are chastened of the Lord, that wee should not be condemned with the world. The Rod makes the childe to stand in awe of the Father, and the Scholler of the Master, and the Blownesse of the mounnd, (saith Solomon) serueth to purge the euill. When did Manasses repent, was it not when he was in tribulation? When came the Prodigall sonne to himselfe, and got the happy resolution to returne againe to his Father, was it not when he was pinched with the

the

the famine. It was in the time of aduersitie, that the Israelites remembred GOD to bee their strength, who in times of prosperity, rebelled against him. *Ephraim* may thanke the Lord for his corrections, that hee was reclaimed and brought to see his owne disobedience and rebellion against God, who was as an vntrained Hayfer. The like we may see in *Hezekiah*, in *Iob*, and in all Gods people: if there be any faith, any hope, any grace at all in the heart of man, now is the time for the exercise thereof, when afflictions, especially such as summon to death and iudgement, are vpon vs. It seemed vnto this godly Penitent, a most hainous thing indeed in his fellow, yea, the height and top of all impietic, that now the hand of God was vpon him, and hee so shortly to depart this life,

and

Iudg. 6.

Ier. 31. 18.

10.

Esa. 38. 14.

and to make his last account before the Iudge of all the world, that he should in this reprochfull manner blaspheme an innocent, euen the Lord Iesus Christ himselfe, before whom he was shortly to appeare, and to giue account of all the things that he had done in the flesh:

But what shall I say? There are some; whom all the torments in the world cannot moue or make them better; sicknesse, pouertie, shame in the world, all the buffetings of Sathan, or miseries that can bee thought vpon, alas, moue them not, nor any whit affect them, to worke remorse of conscience, compunction or sorrow for sinne, to make them any whit the better. But what may be the reason? can any affliction presse out of the creature, that was neuer in it? If a whole mountaine were laid vpon

a dry or rotten sticke, will it yeeld any sappe ? no, no, it will first be ground to powder. The impenitent Thiefe for all his misery that he was in, or thoughts of death, or of iudgement, that now were vpon him, is not brought to the least remorse of conscience for sin; but the Penitent Thiefe he being vnder the same affliction, yeelds the sweet sap and liquor of faith and repentance; he confesseth his sinnes, pleads Christs cause, and compassionates the misery of his fellow, and shewes most admirable fruits of repentance. Yea, if there bee any grace at all in the heart of man, now is the time for it to shew it selfe, otherwise wee perish without hope.

Seeing then that afflictions
should thus make vs to looke
home, and that then in a speciall
manner, the graces of the heart
will

Vse 1.

will manifestly appeare. This shewes the misery of euery wicked man, that as he hath been a stranger from the life of grace in life, so must needs want the comfort of grace in death; as they haue liued, so commonly they dye; and in them that is verified oftentimes that is said of *Nabal*, their hearts dye like stones within them, like vnto a beast: Or else as they haue minded the world, their lusts and pleasures; of these things they speake, and their mindes run after them euen to the last. Behold here in this impenitent Thiese, a spectacle wherein euery wicked man may behold himselfe; as hee was gracelesse and wretched liuing, hee speakes nought but the language of hell dying, as his life, so was his death, wretched was hee liuing, and cursed and miserable is he dying.

Secondly,

Secondly, this may serue to admonish euey one, that as wee would haue our last words gracious, and comfort in death, to learn to speake the language of Canaan betimes; for when the euill day comes, all the wayte and burthen of iudgements and afflictions, will neuer presse out one drop of spirituall moysture from vs, no though they should presse vs downe to hell, vnlesse wee haue faith and repentance, and other graces wrought in vs before misery comes.

VERSE

VERSE 41.

Text.

*Wee indeed are iustly punished,
for wee receiue the due reward of
our deeds.*

4 Argu-
ment.

IN these words, the Penitent comes to his fourth Argument, to dissuade his fellow from reuiling of Christ, and this is drawne from the equity and iustnesse of their punishment and present misery, *Wee indeed are iustly punished, for we, &c.*

A Iusto
Iudicio.

Q. d. This present death wee are now to suffer, bee it neuer so vile, shamefull, ignominious, or accursed, we ought with patience to beare the same, for therein wee are but iustly punished. Our sins we haue committed, and wherein we haue continued, haue brought vpon our heads this deserued punish-

punishment. Wee ought therefore to beare with patience the Lords wrath, because wee haue sinned against him.

Micha 7.9

And herein we haue another admirable fruit of his faith and repentance: confessing,

1 His sinne.

2 Gods iustice.

We are iustly punished,

The Penitent Thiefe, in rebuking his fellow, falls into a hearty confession of their sins, and herein likewise manifesteth the truth of his repentance. And will herein teach vs and all men vnto the end of the world,

I
He confesseth his sinne.

That vnto true repentance, confession of sinnes is most necessary; where the heart is truly and thoroughly touched with compunction and sorrow for sinne, it will

Doct.
Vnto true repentance, confession of sinnes is necessary.

S

tune

tune the tongue, and let it on worke, about the heartie acknowledgement of the same. This Penitent herein may be an excellent patterne vnto vs, who manifesteth herein the fruit of a wounded spirit and a broken heart, in the sence of sinne, hee stickes not to shame himselfe, that God may haue the glory, making a humble and heartie acknowledgement of his sinne, and the world therein a witnesse of his vnfeined repentance, and indeed, to such onely belongs the promise of remission of sinnes. *He that hideth his sinnes, shall not prosper, but hee that confesseth them, and forsaketh them, shall finde mercy.*

Pro. 28. 13

1 Io. 1. 9.

And againe, *If we confesse our sinnes, hee is faithfull and iust to forgine vs our sinnes, and to cleanse vs from all vnrightheousnesse.* And hence is it that we shall finde the
 seruants

servants of God very frequent in this duty, in the times of their humiliation and conversion vnto God. Thus *Daniel* confesseth his owne sinnes, and the sinnes of the people, *Wee haue sinned* (saith hee) *and haue committed iniquity, and haue done wickedly; yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.* Thus *Ezra*, that Noble and religious Scribe; *O my God, I am ashamed and confounded to lift vp my eyes to thee, for our iniquities are increased ouer our heads, and our trespasse is gone vp to heauen.* So *Esay* the Prophet, *We haue all benee as an uncleane thing, and all our righteousnesse is as filthy clouts, and we doe all fade like a leafe, and our iniquities like the winde haue taken vs away.*

Dan. 5. 9.

Ezra 9. 6.

Esay 64. 6.

An excellent and admirable example whereof wee haue in the

2. Sam. 12.
13.

Psal. 51.2.

Mat. 3.6.

Act. 19.18.

1. Tim. 1.13
18.

Prophet *Dauid*, who when *Nathan* the Lords Prophet had conuined him of his sinnes, he presently falls to the confession of them, *I haue sinned against the Lord, &c.* And in that Penitentiall Psalme of his, penned of purpose to make knowne vnto the world that his vnfained repentance for the same, he is very exact that way throughout the whole Psalme. This appears in those Conuerts wonne vnto the Church by the Ministry of the Baptist, *They were baptized of Iohn in Iordane, confessing their sinnes.* And of those Conuerts of *Ephesus*, it is said, that *Many that beleeued came and confessed, &c.* The like acknowledgement is made by *Paul* of his mis-led life, whilest he liued in the state of a Pharisee, *I was (saith he) a blasphemer, a persecuter, and an oppressour,*

pressour, &c. And excellent to this purpose is that of the Prodigall sonne, a liuely patterne of a true Penitent, and a liuely picture of a reclaimed sinner, hauing runne riot a long time, and by affliction at last brought to know himselfe. What is his resolution but this, by his confession to make satisfaction to his Father whom hee had offended: I will go to my Father, and say, Father, I haue sinned against heauen and before thee, &c. And as his resolution and purpose was, so was his practice. And indeed true repentance cannot bee silent, when the heart is truly pricked it cannot forbear, it is like a vessell full pent with liquor, if it haue not some vent it will breake; it is one of the most soueraigne salues for sinne. Yea, as an Ancient well obserues, The bands of sinne are loosed when they

S 3

are

Luk. 15. 18.

Verf. 21.

Erroris medicina est confessio.

Luk. 18. 13.

are confessed. Nothing doth more bewray a broken heart within, then an open acknowledgement of sinne. What led that poore Publicane to that remorsefull supplication mixed with confession, *God be mercifull to me a sinner.* A liuely representation of the true contrition that was in his heart, that he held himselfe but vile and sinfull in Gods sight.

And indeed as nothing can be more needfull and necessarie to testifie the inward sorrow of heart for sinne, then an heartie acknowledgement of the same: so there is nothing more contrary to the corrupt nature of man, then in this sort to shame himselfe, to giue God the praise. And therefore it is a good obseruation of an Ancient, *Let men admire what they please in other men, I know (saith he) through the infirmities of our*

*Miratur
quicumque
valens, &c.
Gregor.*

nature

nature, that the godly finde it an harder thing to confesse sinne after it is committed, then to repressse it before. Surely it is no small euidence of grace in the heart, when a man is thrust forward, readily to confesse his faults to God, and vnto man, as the case may require, by whose aduice and prayers he may receiue comfort. The reasons follow.

First, acknowledgement of sin is necessarie vnto God, because all sinne is done against God; sinne reacheth euer vnto God himselfe, whose righteous Law is violated and broken, otherwise sinne could not be sinne. This is acknowledged by *David*, when he saith, *Against thee onely haue I sinned.* The sinne of *David* was the shedding of the innocent bloud of *Uriah*, and the defiling of his wife. But yet the violating and break-

Reas. 1.

Psal. 51. 4.

ing of Gods most righteous Law, wherein God became to be offended, was it that went nearest the heart of *David*. Now if all sinne be against God, it is requisite that we should make confession of the same to him.

2

1. Ioh. 1. 9.

Secondly, without confession we haue no promise of remission of our sinnes; for thus runnes the promise, *If we confesse our sinnes, he is faithfull and iust to forgine vs our sinnes, and to cleanse vs from all vnrighteousnesse.* Now as wee expect that the Lord should shew vs mercy in the pardon of our sinnes, it is requisite that wee should performe thole conditions which are required on our part, namely, to come vnto him in an humble acknowledgement of the same.

3

Thirdly, acknowledgement of sinne is necessarie vnto God, because

cause it is hee onely that hath power to forgiue sinnes. This truth is confessed by the *Scribes* and *Pharisees*, whose iudgements howsoever they were corrupt in many things, yet were sound in this, *Who can forgiue sinnes* (say they) *but God onely*? Now reason would that we make confession of our sinnes onely to him that hath power to forgiue sinnes. But this is onely in God, therefore to him must we go to make confession of the same.

Mar. 2. 7.

Fourthly, confession of sinnes is necessarie, in regard it is an excellent thing to glorifie God. As wee haue dishonoured him by sinne, by an heartie confession of the same, we honour him againe; for herein wee acknowledge his principall attributes, namely, his omniscience, omnipresence, power, iustice, mercy, &c. And this is the

4.

Ios. 7.19.

the reason that *Iosuah* vrgeth vnto *Acan*, *My sonne, I pray thee give glory to God, and confesse thy fault.* Where he ioynes these two together, *Gods glory*, and the confession of our faults. For sinne indeed doth not serue more to the dishonour of God, then doth an heartie confession of the same, serue to his honour. And this is the reason why Gods seruants hauing sinned, haue beene content to shame themselues, by confessing the same, knowing indeed it would bring so much glorie to God.

5.

Fifthly, the conscionable performance of this duty is an excellent meanes to keepe the heart vpright with God for future times, and so a notable preseruatīue against sinne. For that man that hath once done his penance before God in that kinde freely,
peni-

penitently, and heartily, it will be a corasue vnto his heart all the dayes of his life after, and make him to dread those sins that bring such a taile of sorrow with them in the end.

Sixthly, by our acknowledgement of sinne we cleare the Lords iustice, and iustifie his Maiestie, in punishing vs for the same. Thus *David* is led vnto this duty to make an hearty confession of his sinnes, *That thou* (saith he) *maist be iustified in thy sayings, and true when thou iudgest.* This is cleare likewise in those excellent prayers of *Nehemiah, Daniel, Ezra, &c.*

And last of all, by recounting duely our sinnes, and making due acknowledgement of the same, our hearts are the better fitted for prayer, and for all holy duties publicke and priuate, this makes vs earnest and affectionate in the
futes

6

Psal 51.4.

Nche. 1.7.
Dan. 9.5.
Ezra 9.6.

7

suites we put vp to God, for neuer is a poore sinner more earnest in his requests for mercy, then when hee is most sensible of his owne miserie, and in the sence thereof hath beene led to an heartie acknowledgement of the same. This makes men importunate sufferers, such as will haue no nay, as it appears in *Daniel*, *Ezra*, *David*, the Cananitish woman, and the like.

Dan 9.19.
Ezra 9.6.
Nehe. 1.11
Mat. 15.

Use 1.

This serues first of all to re-
proue diuers abuses about the per-
formance of this duty of confessi-
on of sinnes, amongst which the
corruption crept into the Church
of Rome, is not the least, vrging
that their *Auricular* confession of
sinnes in the eares of the Priest,
and that vpon paine of damnati-
on, for these are their own words:
*Euery one vnder the paine of dam-
nation is bound to confesse to a law-
full*

full Priest his sinne ; A doctrine that hath not one Scripture in all the booke of God, vrging the necessitie of such a confession. Nay contrarily to many a one many a time, did our Sauour giue absolution of sinne, where there was no particular confession thereof made vnto him : as that man in the Gospell that was sicke of the palsie, vpon Christs sight of his faith, he pronounced thus, *Sonne thy sinnes be forgiven thee.* And so to penitent *Mary*, testifying her repentance for sinne by her abundant teares, our Sauour pronounced, *Thy sinnes are forgiven thee.* But this is a subtile net which our Aduersaries, like cunning Fishers of men, haue framed to catch mens goods, to inrich themselves, to discouer mens secrets, euen in the Councils of Princes ; and for the Priest to know where to haue

Mat. 9. 2.

Ioh. 7.

one

one for his turne.

Obiect.

Iam. 5. 18.

But doth not Saint *Iames* say,
Confesse your faults one to ano-
ther?

Answ.

This is the Scripture I confesse
that is principally vrged by our
Aduersaries, to warrant their do-
ctrine of *Auricular* confession.
But by this Scripture the Priest is
bound as straightly to scarie him-
selfe to the penitent, as the peni-
tent to the Priest, for S. *Iames*
requires it as a mutuall duty.

Indeed that there is a lawfull
and commendable duty to bee
performed amongst Christians in
confessing of their faults one to
another, was neuer denyed by vs,
it is that wee often call vpon and
prouoke men vnto. But yet in
these two cases especially.

Cases of
private
confession

First, in private and personall
iniuries and wrongs done one to
another, it is requisite that wee
should

should come and confesse our faults one to another, and to seeke forgiveness, and to labour a reconciliation.

Secondly, in case of trouble of conscience, to the end wee may not sink vnder the burthen thereof, or any way giue aduantage vnto Sathan to haue the greater power ouer vs, it is an excellent thing to disburthen our soules by confession of our particular sinnes vnto some godly Minister, or some faithfull Christian, that is knowne to be a man of wisdom and conscience, able to minister comfort: in these cases it is a most commendable dutie.

But we hold it not as a matter of absolute necessitie to confesse vnto men, as the Church of Rome doth, neither do we tye this duty to the Priests care, but hold that it may bee performed also to a
faithfull

faithfull Christian, albeit but a priuate man who is able to minister a word of comfort, and to beare anothers burthen in loue.

2

Secondly, this shewes how farre such men are from true repentance that are strangers vnto this dutie of *Confession*. Faine they would haue God to pardon their sinnes, but they yet neuer framed any Inditement against themselves; faine they would escape the iudgement of God, but they cannot endure to iudge themselves. And of these there are foure sorts.

I

First, such as are ignorant of their owne estates, and of their owne miserie by reason of sinne, these men rest with this generall acknowledgement of sinne, *We are all sinners. And, God forgive vs, there is none without sinne.* But yet they neuer came truly to

(see

See any one sinne, how sinne hath made them guilty of Gods wrath and vengeance, and without repentance, makes them liable vnto euerlasting damnation: this knowledge of sinne whilest they are ignorant of, there can bee no true ioy nor heartie acknowledgment of sinne, and so no hope of pardon. It is the knowledge of the Word we know, that brings men to the sight of their sinnes, to an hearty acknowledgement of the same to God, and teacheth them how to pray for the pardon of the same, which whilest men remaine ignorant of, it is impossible to performe these duties aright.

Secondly, such as hide their sinnes, and conceale them, yea, if they be told of them, will outface them like *Gebezi*, who being questioned of his Master, *Thy Seruant* *ment no whither*, saith he; and this

2.

2 Reg. 5.

25.

Acts 5. 3.

T

was

was the behaviour of *Adam* and *Saphira*, who rather than they would glorifie God by confessing their fault, sinned yet more and more, by lying vnto the holy Ghost. We haue too many of such amongst vs, that vnlesse you be able to testifie vpon prooffe, will hardly be brought to confesse any thing: wherein the policy of *Sathan* doth notably appeare, to take away shame where it should be in the committing of sinne, and to put it where it should not be, in the confession of the same. Whereas a true confessor will be his owne greatest enemy, racking his sinne to the vtmost pin, that God may haue the glory, and the sinner his deserved shame.

3. Thirdly, those that Pharisaically stand vpon their owne righteousness, and haue got a worldly forehead to defend their sin-

the

this is that corruption we haue
 drawne from our first Parents.
 How did *Adam* putt off the mat-
 ter to his Wife, when the Lord
 expostulated the matter with him;
Tribulation (saith he) *where thou*
gavest me, she gave me of the fruit,
and I did eat. And the woman,
 she laid the blame vpon the Ser-
 pent, and thus fault is pushed off
 from one to another. Thus is it
 now, no sinne can be so vile, but
 men are ready to plead for it, and
 therein hold a buckler ouer Sa-
 thans head, for feare he should re-
 ceine a blow. Drunkenesse, say
 they, is but good fellowship,
 whoredome and vnclannesse but
 a trick of youth, couetousnesse
 and vsury but good husbandry:
 Thus pay they one debt with
 another, and by excusing and de-
 fending of sinne, make themselves
 more inexcusable, and their sinnes

Gen. 3. 12.
13.

*Culpa cum
defenditur
geminator.*

vn-pardonable.

And yet we haue a fourth sort of wicked men, that out-strip all that went before, and they are such who are so farre from confessing their sins, as that they brag and boast of their vile abominations; how they layd vp such and such to sleepe at such a time, what pranks they plaid elsewhere, some for Drunkenesse, some for vncleanesse, some for one wickednesse, and some for another, *who glory in their shame*, and whose damnation doth not sleepe. From whence should I fetch the charitie to hope of the conuersion and saluation of such a one? Surely if the Lord giue not a great measure of repentance, the very blacknesse of darkenesse is reserved for such at the iudgement of the last day.

And last of all this may serue to exhort vs, that wee would euery

one

one in the feare of God, seeke to get to our selues this testimony of our vnfained conuersion; By making a hearty confession of our sinnes vnto God. *Not euery one that saith Lord, Lord, shall enter into the kingdome of heauen,* saith our Sauour: it is not euery slight confession of sinne that will serue the turne; nothing is more common in the world, then to heare men say, I am a sinner, and all men are sinners, and the like, these are growne words of course; this and more then this hath been the confession of *Cain, Pharaoh, Saul, Iudas, &c.* and yet were damned: if then we would speed better then these did, we must learne to confesse better then they did. And that we may doe so, regard is to be had vnto three particulars.

First, that our confession of sin proceed from a good ground,

T 3

from

Propeties
of true
confession.

Plal. 51. 17

from a heart that is truly humbled, and broken in the sense of sinne. For there is nothing can be more acceptable vnto God, then the heartie confession of a sinner, a confession that comes from a broken heart. So David, *A broken and contrite heart, O God thou wilt not despise.* Such was the confession of the Publican, *God be mercifull to me a sinner.* He fetched vp his conuersion from his heart. That confession of sinne that comes but from the mouth, and not from the heart, returneth vnto vs againe emptie, without comfort, being in Gods esteeme but a maymed sacrifice, a lame offering that is not accepted with him; and hence it is that all those formall confessions of hypocrites and wicked men, that onely in times of aduersitie, haue fled to God, and confessed their sinnes, when

It must be
heartie.

when the rod of God hath bene vpon them, as vpon *Pharaoh*, *Saul*, *Iudas*, &c. and that for feare of further punishment, and not out of hatred against sinne, hath bene in Gods esteeme most abominable, no way mouing the Lord to pittie, nor to compassionate his creature in their misery.

Secondly, in the confession of our sins, it is requisite that wee should come to particulars, not summing them vp together in a grosse summe, but laying them open in the speciall kindes thereof; euen as a Patient that is sicke, layes open vnto the Physitian, euery particular of his infirmitie, in what place the grieve is, in what manner it holdeth him, when and how he is troubled, and thus haue the seruants of God done in their confession of sin, and haue found comfort therein: thus *David*,

T 4

Against

2

We must
confesse
our parti-
cular sins.

Psal. 51. 4.

Verse 14.

2 Sam. 24.
10.

1 Tim. I. 13

Acts 2. 23:
36.

Against thee haue I sinned, and done this euill in thy sight. Dauid did not poss off the matter with a generall acknowledgement, wee are all sinners, and so am I, but he confesseth his particular sins, and prayeth God to deliuer him from blood-guiltinesse: So likewise in that fact of his in numbring of the people, I haue sinned exceedingly in that I haue done. So Paul confesseth, that hee was a Persecuter, a Blasphemer, and an Oppressor. And no question this was the reason why Peter in that Sermon of his vnto the Iewes, pressed so hard vpon this poynt, Ye are they which haue crucified the Lord of life; That hereby hee might bring them to the knowledge and acknowledgement of their speciall sins. This is it that wounds the heart to the quicke, humbles the soule, and giues sound

found testimony that the repentance of such a one is true and vnfained. And this is it indeed, that puts the difference betweene that formall confession of sins that is to be scene in hypocrites and wicked men, who will not sticke at a generall acknowledgement of sin, as wee haue heard before, whereas the godly Christian, and penitent soule, is ready to charge himselfe before God with the particulars of his saylings, and disobedience before him.

Thirdly, vnto true confession, there must bee ioyned a purpose and resolution in heart for the time to come, to leaue and forsake sinne: for this is all in all in the matter of confession, for otherwise wicked men themselves haue gone very farre in the bare duty of confession. No question *Gain, Pharaob, Saul, Indas,* for the

3
A resolution for the time to come to forsake sinne.

the matter of confession did it very freely; yea, they could very willingly haue confessed much more against themselves, when the iudgements of God were vpon them, and their consciences were vpon the racke: But this proceeded not out of indignation against sin, as displeasing vnto God, but out of the sense of their present misery, as it may appeare by their relaps into the same sins, when Gods hand was remoued. That confession of sin was neuer sound, that produceth no change nor alteration in the life of the confessor. *Let the wicked forsake his wayes, and the vnrigheteous his owne imaginations, and returne vnto the Lord, &c.* It is an excellent thing with good *Senacherib* so to confesse, as that wee may make a covenant and league with the Lord, neuer to haue to doe againe.

Confessio sine emendatione est confessio peccatoris.

Isay 55. 7.

Ezra 10. 23

gaine with those sins wee haue made confession of vnto him. This is the condition *Samuel* makes with the people, *If yee bee come againe vnto the Lord with all your heart, put away* (saith hee) the strange gods from amongst you. And this hath bene euer the blessed fruit of sound confession of sin, and of true conversion vnto God in all Gods people.

1 Sam. 7. 3

Iustly punished, for wee receiue the due reward of our deeds.

Text.

How farre this Penitent chargeth himselfe in regard of his sin, we haue heard before in his heartie confession of the same.

2
Cleareth
Gods iu-
stice.

The next remarkable thing to bee obserued in this Text, is his subscribing vnto that their deserued punishment. *We are iustly punished, for wee receiue the due reward*

reward of our deeds.

q. d. Thou art greatly deceived to thinke that because wee three do suffer punishment alike, that therefore our deserts are all alike, no, *This man hath done nothing amisse*, or worthy of this death, for he suffereth as an innocent; But we for our parts, suffer righteously, and by reason of our euill deeds that we haue done, receiue but our deserts.

Behold we here againe another admirable fruit of his repentance, and conuersion vnto God; that he can and doth so readily and willingly subscribe vnto his deserved punishment, without any manner of grudging or repining. And herein also will teach all men vnto the end of the world,

Doct.
Godly submit
them-
selues .o

That Gods children, when once they come truly and thoroughly to bee conuincd of sinne,
submit

submit themselves to Gods severest corrections without grudging or repining. This *Penitent Thiefe* herein may be a lively patterne and example of the true disposition that is in every true conuert. That when they shall once come truly to see sinne, they can with all readinesse submit themselves vnto Gods severest corrections without repining, acknowledging that therein the Lord is most iust and righteous: thus this Penitent here, howsoever, saith he, our punishment be sharpe and shamefull, bitter and cruell, yet our mouthes are stopped, and we haue nothing to plead for our selues: *For we receiue the due reward of our deeds.* He acknowledgeth the Lord to be iust and righteous in laying of that punishment vpon them. This disposition we finde to haue been
in

Gods severest corrections without repining.

Iob 1. 21.

in *Iob*, who being laid in the dust, and brought full low, by reason of Gods hand ; This is recorded to his everlasting praise; *In all this did not Iob sinne, nor charge God foolishly*: That is, he did not any way question Gods iustice, in dealing so seuerely with him. I do not deny but that some weaknes did breake out from him that way, as it doth many times in the best of Gods seruants, but this was at that time when the burthen of his sorrowes did oppresse him; but hee afterwards corrects his errour, *Once haue I spoken* (saith he) *but I will answer no more.*

Iob 39. 37.

Isa. 37. 8.

This we may see in *Hezekiah*, who when the Prophet *Isaiah* had denounced the Lords iudgement against him; namely, that all those goodly treasures that he, in the pride of his heart, had shewed vnto the Embassadors of the king

King of *Babylon*, should be carried away into *Babylon*, doth hee repine and murmur against the Prophet for this tidings? Doth he any way go about to excuse his fact, that it was but that Courtlike entertainment fit for an Embassadour of so great a Prince, or the like. Surely no, but hee buckels handsomely to the iudgement threatned, being conscious vnto his owne sinne, and saith, *The word of the Lord is good that thou hast spoken.* Excellent to this purpose is that of the Prophet *Dauid*, when *Nathan* the Lords Prophet had denounced those severall iudgements against him and his house, that the Infant conceived in adultery should die, that his owne wives should be defiled, that the sword should never depart from his house. How doth *Dauid* behaue himselfe in the midst

Psal. 51.4.

middest of all these iudgements threatened, doth hee complaine that the Lord dealt hardly with him? No. But falls to the confession of his fault, taking all vpon himselfe, accusing himselfe, and excusing the Lord, *Against thee onely haue I sinned, and done this euill in thy sight.* And the reason hercof is added, *That thou mightest be iust when thou speakest, and true when thou iudgest.*

Psal. 119.
75.

q. d. I dare not say, that thou hast in the least respect dealt hardly with mee, insomuch as I haue deserued that all these iudgements should light vpon mee: Euen so at other times when hee tasted of Gods rod. Neuer childe was more submissiue to the corrections of a Father, then *Dauid* was. Memorable is that speech of his, *I know, O Lord, that thy iudgements are good, and that thou of*

very

very faithfulnessse hath caused mee to be troubled.

To this accordeth the example of old *Eli*, when *Samuel* told him, *That the Lord would do a thing in Israel, that whosoever should heare thereof his eares should tingle.* Meaning indeed the iudgement the Lord would bring vpon him and his house: how doth he behaue himselfe vnder this heauie denunciation threatned, *It is the Lord* (saith hee) *let him do as it pleaseth him.* By which answer of his, we may collect how sensible he was of his own sin, in his indulgent behauiour towards his sons, & takes the same as a iust punishment from heauen vpon the same.

Of this spirit, no doubt, fauours that of the *Prodigal*, *I will go to my Father, and I will say vnto him, Father, I haue sinned against heauen, and before thee, I am no*
V *more*

1 Sam. 3.
18.

Luk. 15.

more worthy to be called thy sonne.
 Reade wee ouer the prayers of
 Gods Church and people, at such
 times as Gods wrath hath bro-
 ken out vpon them, and his iudge-
 ments haue layne heauie vpon
 them. Haue they not still acknow-
 ledged the Lord so bee most
 iust? Thus *Ezra* in the behalfe of
 the people. Now our God what
 shall we say, for wee haue forsaken
 thy commandements. Thus *Nehem-
 iah*, Surely thou art iust in all
 that is come vpo vs. Thus *Daniel*,
 O Lord righteousness belongs vnto
 thee, but vnto vs shame. Yea *Micah*
 personating the whole Church,
 and people of God, in times of
 great affliction and sore aduersity:
*I wil beare with patience the wrath
 of the Lord, because I haue sinned
 against him.* By which examples
 and diuers more of that kinde,
 recorded in Gods Booke, we may
 see the propertie of a true conuert,

Ezra 9.10.

Neh. 9.33.

Dan. 9.7.

Mich. 7.9.

and of an heart truly humbled for sinne, it can willingly and readily take all vpon it selfe, and still acquite the Lord of iniustice, or hard dealing, when his iudgements lie most heauie vpon them.

Whereas on the contrary, if wee looke vpon the behauiour of wicked men, when the Lord most iustly hath overtaken them in their wickednesse, wee shall heare them grudging, repining, and complaining, as if the Lord were not iust in punishing them so severely, *My punishment* (saith Cain) *is greater then I can beare.* Saul, can plead for himselfe, as if his punishment were not iust. And so the Prophet Maluchy brings in the wicked pleading against God: *Wherein haue we despised thy Name? or wherein haue we beene stout against him?* As if the Prophet had taken his ayme

V 2 amisse.

Gen 4:13.

1. Sam. 15.
20.

Mal. 1. 6.

amisse, and done them great wrong, to charge them on that wise. O the wickednesse that is in an impenitent heart! The point is cleare and plaine, the reasons briefly are,

Reas. I.

First, his word and spirit hath informed the iudgements of his seruants, teaching them how to conceiue of the Lords distribution of his iudgements, that are executed vpon them, that the Lord therein cannot but bee iust.

Psal. 62 12

Hee rewardeth euery man according to his works, saith the Psalmist. God doth not proceed against any in iudgement vpon malice, or vpon suspition, but vpon iust ground, before whom all things are open and naked. And hence is it that the Lord pleads this his integritie and iustice against the people of Israel, *Are*

Eze: 18. 2.

not my wayes equall? and are not
your

your wages vnequall?

Secondly, the conscience of their owne sinne causeth them to iustifie the Lord, and to accuse themselves, *I was dumbe* (saith David) *and opened not my mouth because thou didst it.*

And againe, *My soule keepeth silence vnto God.* The godly cannot but know, that they are their sinnes that haue prouoked God to anger, and prouoked him to displeasure. *Man suffereth for his sinne.* And the consideration hereof doth humble them, and cause them to beare with patience the Lords corrections.

Seeing then in this Penitent Thiefe acknowledging that his punishment to be so iust, we haue beene taught the propertie of a true Conuert, namely, to submit to Gods severest corrections without grudging or repining;

Hereby then we may take good triall of the integritie of our owne hearts, and of the truth of our owne repentance. Hath the hand of God beene vpon vs at any time in any kinde, whether on our bodies by long and tedious sickness, or any other misery on our goods, names, estates, of what kinde soeuer, how haue we behaued our selues, and beene affected vnder the same? Corrupt nature in this case will be ready to stand vpon tearmes of iustification, as if wee were hardly dealt withall. But a sanctified spirit and gracious heart can willingly sloop vnto God, and say with *Hezekiah*, *The word of the Lord is good, which thou hast spoken.* And with good *Nehemiah*, *Lord thou art iust in all that is come vpon vs.*

Isa. 39.8.

Neh. 9.33.

If in times of affliction and aduersitie, wee haue behaued our selues

selues in this sort; This is a good testimonie vnto our owne hearts, of the true humiliation and conuersion of the same vnto God. But if on the contrary part vpon triall had, we finde that we were neuer yet so sensible of our sinnes, nor apprehensiu of our misery, to know and acknowledge that we haue deserued at Gods hand his sharpest plagues, and seuerest corrections, so that in the middest of them all wee could say, *It is the Lords mercy we are not consumed;* We can haue no sound comfort in our soules, that the true worke of grace & conuersion is wrought in vs.

Lam:3.39.

Secondly, this may teach vs in all our afflictions to labour with our selues, to see that sinne is the cause thereof, and to learne to profit thereby to amendment of life, for such men are farre enough from

from repentance and true conuer-
sion, which goe on sleepily in a
course of life, and are not humbled
when the Lord correcteth.

3

And last of all wee are taught
here, euen in our sharpest afflicti-
ons, still to iustifie God, and to
acknowledge that he is euer iust
in his iudgements, before whom
the most holy that are, cannot be
innocent.

Text,

*But this man hath done nothing
amisse.*

3.

Iustifieth
Christs
innocency

Argu-
ment.

*Ab innocen-
tia Christi.*

In these words wee haue the
third prooffe that manifesteth the
truth of this Penitents conuersi-
on, and that is his iustifying of
Christs innocency. *This man
hath done nothing amisse.* And
this is that fift and last Argument
that hee vseth to his fellow, to
disswade him from reproaching
of

of Christ, and so to stop him in his course of sin, and this is taken from Christs innocency.

2. d. Wretched man that thou art, thinkest thou that because this man suffereth the like punishment with thee and me, that therefore his cause was alike? no, *Wee are iustly punished.* The most righteous God hath now iustly ouertaken vs in our sinfull and wretched course of life, and now wee reape but the iust reward of our owne workes. But this man, what euill hath he done? he suffereth as an innocent, he hath done nothing worthy this cursed death. And herein as before, wee see the admirable fruit of his faith and repentance, that now at this time, when all mocked Christ, *Pilate* condemneth him, *Judas* betrayeth him, the Disciples forsake him, and *Peter* denyeth him, that now
at

at this time he should stick thus to Christ, and acknowledge his Deity in the lowest degree of his humiliation; this was the fruit of an admirable faith indeed: whose example may commend vnto all men a most necessary duty.

Dott:
A true
Christian
must at all
times
speake for
Christ.

That euery faithfull Christian should bee ready at all times to speake for Christ, to stand vp in the defence of the truth, and not to suffer his name to bee blasphemed, nor his word or truth to be dishonoured. And surely the circumstance of time makes much for the commendations of the faith of this man, that now that Christ was so vilified, contemned, despised, put to this cruell shameful, ignominious and reproachfull death, that in this so low a degree of his humiliation, he should acknowledge his God-head, and stand vp in the defence thereof.

This

This must needs be an admirable fruit of a singular faith.

This made much for the commendations of the Church of *Pergamus*, that shee held fast Christs Name, and denyed not the faith, *Euen where Sathan had his throne*. So when religion is euery where despised, then to loue it with *David*, is a blessing of blessings; with *Noah*, to bee vp-right, and of good conuersation, *when all flesh had corrupted their wayes*, this was praise-worthy with God; when idolatry and all manner of superstition and prophanenesse doth abound, is maintained, graced, countenanced, then to keepe vp the pure worship of God with *Eliab*, where there could not be found that had not bowed the knee to *Baal*; this must needs shew admirable fortitude. Thus must all Gods people doe, confesse

Reu. 2. 12.

13.

Gen. 6.

confesse and professe Christ, not onely in prosperous times, and in times of prosperity, whilest religion is graced and countenanced by authoritie, but euen at such times also when it seemeth to be most dangerous. It is an easie matter to professe the Gospell in prosperous times, whilest wee haue winde and tide with vs; but then is the truth of our profession manifested in times of aduersitie. The field proueth the Souldier, the Marriners skill is best scene in a tempest, so is the truth of a Christian profession, in the times of the hottest persecution. And hence is it that our Sauour doth acquaint his Disciples aforehand of those troubles that should happen vnto them, to the end they should not giue backe, but confesse him to the end. And how resolute the Apostles were, this way,

Mat. 24.

way, we may see afterwards, who being conuenced before the Councell, and commanded to Preach no more in the name of Iesus, answered thus, *Whether it bee right in the sight of God, to hearken vnto you, more then vnto God, iudge ye.* So Paul, when Agabus through the spirit of prophecy, had told him of the trouble that should befall him at Ierusalem, his friends began to dissuade him from going vp thither, to the intent he might escape that danger, but behold that godly resolution of that holy seruant of God. *What doe yee weeping and breaking my heart? I am ready not to be bound onely, but also to dye at Ierusalem, for the Name of the Lord Iesus.*

Acts 4. 18.
19.

Acts 21. 13.

We may see this againe in those three worthies mentioned in Daniel, who held out the light of their

Dan. 3.

their holy profession, not onely when they were in fauour with the King, but euen at that time also when the furnace was making ready to consume them. This was also the godly resolution and practise of *Daniel* himselfe, not to shrink backe, but to go on in his godly course, euen to the extreme hazard of his owne life.

Heb. II. 35

And for this wee haue a cloud of testimonies by the Apostle vnto the Hebrewes; of whom he speaketh thus, *Some were racked, some tormented and afflicted, not accepting deliuerance, that they might obtain a better resurrection.*

Mat. 26. 70

And this is obserued to haue been the great weakenesse of the Apostle *Peter*; that when Christ was apprehended, hee being in the High Priests Hall, should so shamefully deny Christ, and that at the voyce of a silly Girl. And

of

of *Nichodemus*, that howsoever he had a great love to Christ, yet was over-awed by the Jewes, that he durst not come to Christ in the day time, but in the night, whereas true faith surmounts all the difficulties of this life, rests only vpon Gods promises, and is content to follow Christ, euen to the top of Mount Caluary, there to suffer with him. And great reason,

Ioh. 3:

For first this argueth Christian courage and resolution, an excellent ornament in a Christian, and that such a one is mortified vnto the world, in as much as hee is content to hazard all, and to part with all rather then to lose Christ. And indeed the Christian herein can sustaine no losse, but great advantage. *Hee that loseth his life* (saith Christ) *for my sake, shall finde it:* and againe, *who soeuer shall confesse me before men, him will I confesse*

Reas. 1.

Mat. 10. 32

confes also before my Father which is in heaven: but whosoever shal deny me before men, him also will I deny before my Father which is in heauē

2

Secondly, this is it that distinguisheth betweene the true Christian, and the carnall professor; the former is not ashamed of Christ, but continueth with him in temptations, the other *in time of temptation falleth away*. Many could be content to follow Christ with Zebedeus sons, so long as Christ hath any temporall honour to giue, but to pledge Christ in the bitter cup of affliction, & to take vp his Crosse and to follow him, this proues a hard saying, *who can beare it?*

Luk. 22. 28.
Mat. 13.

Vse 1.

This shewes then first of all, the diuelish policy of those that would bee Christians, and make profession of religion, yet thinke it wisdome to sleepe in a whole skin.

skin. In peaceable times they will seeme very forward and zealous professors, but when any trouble shall arise for the truths sake, most shamefully pull in their heads againe. Many such cold friends hath Christ and his truth now a dayes, like *Ioseph* of Arimathea, who was one of Christs Disciples, but hee carried his religion secretly and couertly for feare of the Iewes. And as the Parents of the blinde man, to whom Christ had giuen sight, he durst not confesse all that hee knew of Christ, he was ouer-awed likewise by the Iewes. And thus is it with many a man, the feare of their Landlord, or some great man in the Country that is a Papist or an Atheist, vpon whom he hath some dependency, & whose displeasure he is not able to beare, doth make him pull in his head, that he dares

Ioh. 19. 38

Io. 9.

not bee too forward that way. These men are like *Symon* of Cyrene, who bare the Crosse, but suffered nothing: So these weare the cognizance of Christ, but will suffer nothing for Christ. O this is a grieuous and a fearefull sinne, I would commend vnto such a one, these places of Scripture to bee duely thought vpon.

Heb. 10. 38

The iust shall liue by faith, but if any man draw backe, my soule shall haue no pelsure in him.

Reu. 21. 8.

The fearefull and unbeleewing shall haue their portion in the lake which burneth with fire and brimstone, which is the second death.

Mar. 8. 38.

Whosoever shall bee ashamed of me, and of my words, among this adulterous and sinfull generation, him shall the sonne of man be ashamed of when hee commeth in the glory of his Father, with all his holy Angels.

O that these things were duly thought vpon, how would they make vs tremble to consider how vpon euery light occasion we are ready to pull in our heads, euery threat, euery mocke and disgrace, euery frowne of a mortall man, that is but dust, is ready to make vs stagger in the good way of righteousness, and to abate our zeale in our holy profession. An euident demonstration, that the zeale of the Lords house hath not yet consumed vs.

Secondly, learne from this Penitent thus, clearing Christs innocency, pleading his cause, and acknowledging his *Deitie*, when all besides scorned and derided him, neuer to thinke thou hast profited aright in the Schoole of Christ, if either *fear*, or *shame* abate thy zeale, or cause thee to deny that truth thou hast pro-

Heb. 11. 25

Mat. 5. 12.

fessed, or any way to estrange thy selfe from the professors of the same, especially in time of their afflictions. It was *Moses* praise, and an argument of his loue to God and his people, that he could chuse rather to share with them in their present afflictions, then to enioy the pleasures in *Pharaohs* Court. There is no one thing that doth yeeld more sound comfort vnto a mans owne soule then this, that he hath stood for Christ and his truth; and howsoeuer such a one may meet with troubles and persecutions here, hee is faithfull that hath promised, *Great shall be your reward in heauen.* Hee that loseth his life for my sake shall finde it, saith Christ. And therefore as *Cæsars* eye made his souldiers prodigall of their bloud: so Gods eye that alwayes is vpon vs, and his cause which principally

ly ought to affect vs, should cause
vs stand to his truth about our
owne credit, libertie, life, and all.

*But this man hath done nothing
amisse.*

Text.

It came not to passe but by an
extraordinarie providence that
this *Penitent Thiefe* should in this
wise giue testimony vnto Christs
innocēcy, especially at this time of
his wonderfull abasement, when
all contemned and despised him,
Iudas betrayeth, *Pilate* condem-
neth, the Scribes, and Pharisees,
and Elders mocke and reuile him,
the common people and passers
by wagge their heads at him, the
other Thiefe reproacheth him,
yet in the midst of them all here
is one that will take his death on
it, that Christ dyed an Innocent.
Note we hence,

That in all ages, and from time

In all ages
God hath
had some
witnesses
of his
truth.

to time, God hath had some that haue given testimonie vnto his truth. At all times hee hath had some to defend him, and cleare his innocency : in times of the hottest persecution some that sticke fast to the truth, when others denie him.

No doubt this could not but be a corrafiue at the very heart of the high Priest and Elders, and people that pursued Christ to this death, to haue this man thus to acknowledge Christ. For it is commonly a matter of great weight whercon one taketh his death.

So in rebuking, exhorting, admonishing, or any other dutie, when one vrgeth it dying, it leaues the greater impression behinde it. The brethren of Joseph can pleade this to their brother: *Thy father (say they) commanded a little before*

Gen. 50.16

fore his death, that thou shouldest forgive the trespasse of thy brethren. Here wee haue the last words of a dying man, now leauing the world, and going to giue vp his last account; and behold this is the testimonie he giues of Christ, *This man hath done nothing amisse.*

When Gods truth hath beene most of all oppugned and resisted, God hath had at all times some witnesses of his truth. When *Antichrist* should most of all flourish, *I will giue power* (saith the Lord) *unto my two witnesses, &c.* Let *Jeremy* be cast into the dungeō, the Lord hath a *Ebedmelech* to plead his cause to the King, and to be a meanes of his deliery. If the Scribes and Pharisees go about to condemne Christ, *Nichodemus* will pleade his cause whatsoeuer come of it. Let Christ be mocked

Reu. 11. 3.

Ic. 38. 8.

Luk. 23. 50

and derided of all, yet this poore Penitent confesseth him to be the Lord of life, and will take his death vpon it, that Christ dyeth an Innocent. Yea when they sat in councell to condemne Christ, there is in the company one *Ioseph* a good man and a iust, *That consented not vnto his death.* When Christ was risen againe from the dead, he appeares to the two Disciples that went from *Ierusalem* to *Emaus*, that they might giue testimonie of the truth of the same. So are *Mary Magdalene*, and *Mary the mother of Ioses*, made witnesses likewise of the truth thereof. And for the further clearing of this truth, the Apostle *Paul* saith, *Hee was seene of more then five hundred brethren at once.* The Reasons are.

Luk. 24.

1. Cor. 15. 6

Reas. I.

First, the Lord will haue wisdom to bee iustified of her children;

dren, though others regard it not, and his truth to flourish and to remaine to posterities. *All flesh* (saith the Apostle) *is grasse, and the glory of man as the flowre of the field: The grasse withereth, the flower fadeth away, but the Word of the Lord endureth for ever.*

Secondly, he it is that hath the hearts of all men in his hand, to turne them at his pleasure; and can when it pleaseth him, make of a persecuting *Saul*, a preaching *Paul*, and appoint him to bee a witnessse of his truth, to beare his Name vnto the Gentiles, that had beene a persecuter of the same: yea, as Christ saith, *If these should hold their peace, the stones would crie.*

But why should Christ make choice of such meane witnesses to give testimonie to him and his truth?

1 Pet. 1. 24.

2

Acts 9. 15.

Luk. 19. 40

Quest.

For

Answ.

Why
Christ chu-
seth such
weakewit-
nesses to
giue testi-
mony to
him and
his truth.

I

2

For two respects.

First, that he might haue the glory of the worke, who commonly chuſeth the weake and foolish things of the world to confound the wise, and the mightie, putting this treasure in earthen vessels, that the power might be in God, and not in men.

Secondly, that there might appear a cleare difference betwixt the kingdome of *Christ*, and the kingdome of *Antichrist*. The kingdome of *Christ* doth not stand in need of humane power, of earthly and carnall props to leane vpon; but is supported with Gods almighty power, which watcheth over it continually.

Whereas the kingdome of *Antichrist* must haue all the wit and policie of man to support it, *Equinocation*, deuilish plots and practices, such as are, Gun powder

der Treasons, murthering of kings, &c. or else it could neuer stand.

This lets vs see the wonderfull care God hath of his Church and truth, that albeit they are both opposed by many and mightie enemies, yet hee is euer mindfull of his conenant and oath, that he made to a thousand generations. Yea when Popery most of all preuailed, what Instruments hath God stirred vp in all places, in *Spaine, Germany, France, Bohemia, England, &c.* to oppose that Antichristian pride.

As also to teach vs that when we shall see the Church of God in her wane, and the beautie & glory thereof eclipsed and ouershadowed, to rest vpon this, that God can neuer want instruments of the Churches deliuerie; he can make their enemies their friends: as here he

Use I.

2

hee opened the mouth of this Thiefe, to giue testimonie vnto Christ. As in the time of the Prophet *Elias*, the Lord had seuen thousand that neuer bowed the knee vnto *Baal*. Hee can neuer want mouthes to confesse him, that out of the mouthes of very babes & sucklings, ordaineth such strength to perfect his owne praise.

Hitherto of his speech to his Fellow, and therein of the three first testimonies of the truth of his Repentance and conuersion vnto God.

VERSE

V E R S E 42.

And he said vnto Iesus, Lord remember me when thou comest in- to thy kingdome.

Text.

FROM his speech to his fellow, rebuking him, and iustifying the Lord Iesus, he comes now to direct his suite to Christ, *Lord remember me, &c.*

It was a temporall deliuerance and corporall life the blasphemous Thiefe desired, *Saue thy self and vs*: and because hee iudged Christ to be Man onely, and not God, and so not able to giue this, therefore he blasphemed him.

But the Penitent Thiefe that liues by *faith*, and not by sence, beholds Christs glorious power, even in this low degree of his humiliation, and through faith raiseth

seth vp himselfe to the hope of a better life. Not regarding so much a temporall life, or corporall deliuerance, so that it might go well with his soule in death; and therefore prayeth, *Lord remember me, &c.*

And herein, as before, he manifesteth likewise the admirable fruite of his faith and repentance; whether wee consider the condition of the person of this *Suppliant*, or petitioner, or of *Christ* himselfe, to whom hee sues for mercy.

First, if we consider the *Suppliant*, or petitioner himselfe, a man not trained vp in the Schoole of *Christ*, but rather in a denne of *Theeues*, a man giuen vnto all manner of *Rapine*, like a rauinous beast vpon the prey, lining by cutting of throats, theft, and the bloud of men: for such a wretched

ed creature as this, to be brought at last to see his finnes, and to repentance for the same, and to seek so earnestly for mercy for his soule, this must needs declare the almightie power of God.

Secondly, if we consider with all the condition of Christ himselfe at this time, to whom he directeth his sute, even crucified Christ; Betrayed by *Judas*, condemned by *Pilate*, mocked of *Priest* and *people*, denied by *Peter*, forsaken at this time of all his *Disciples*, for the Text saith, *They all forsooke him and fled*. At this time, I say, to acknowledge Christs *Deitie*, to performe diuine honour vnto him, by praying vnto him, was wonderfull indeed.

Had hee in times past heard Christ preach, and beene familiar with Christ, or his disciples, had he heard his heauenly word, or
scene

Mat. 26.

seene those glorious miracles that hee had wrought. Haply there might haue beene wrought some grace in the heart, which howsoeuer it might be kept in for a time as fire raked vp in the ashes, yet now at last, at the time of his death might reuiue. As it was the case of *Peter*, who had forgot Christs words, which said, *Before the Cocke crow thou shalt deny mee thrice.* Yet afterwards the Text saith, *He remembered the words of Christ*: then had not this beene so much to bee wondred at. But this being the first meeting and greeting, the first sight he got of Christ, who suffered now the same cursed, shamefull, and ignominious death, together with him, this could not but make greatly for the commendations of his admirable faith.

Before wee come to the particular

cular handling of the words, wee have a two-fold instruction to bee handled in generall.

First then wee may note, what a happy progresse this Penitent maketh in the wayes of godlinesse, and in the worke of repentance. He groweth vp still in Christ, and goeth on from vertue to vertue, and from one measure and degree of grace vnto another, as it were by steps and staires ascending vp into Gods kingdome: first, hee rebuketh is fellow: secondly, confesseth their sinnes: thirdly, cleareth Christs innocency: And now againe maketh earnest supplication vnto him, and herein will teach vs,

That a daily growth and increase in grace is necessary vnto saluation. True grace will shew it selfe by the daily growth in the measure and degrees thereof.

Y

Where

Doct. 1.

True
grace is
known by
the growth
in grace.

Rom. 5.3.
4.

1 Thes. 4.4

2 Pet. 3.18

Heb. 6.1.
Pro. 1.5.

Where grace is well vsed, it will increase. It is not with grace, as it is with the materiall things of this life, the more they are vsed, the more they decay; but grace is of a generatiue nature, one grace well vsed, and rightly improued, brings forth another: *We glory in tribulation* (saith the Apostle) *knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* This duty of daily growth and increase in grace, is often vrged and pressed in the Scriptures: *We beseech you brethren, and exhort you in the Lord Iesus, that ye increase more and more: So Peter, grow in grace; and againe, Let vs be led forward towards perfection. A wise man will beare and increase in learning,* saith Salomon. Gods Church in the Scripture is compared to an Orchard

Orchard or a Garden, the Ministers of the Word are Planters and Waterers, and all the faithfull are trees of righteousness, and such as are thus planted in the Courts of the Lords house, they bring forth much fruit in their age, and are fat and well liking.

Psal. 92. 14

The blessing vpon the Creatures was increase and multiply. Euen so the blessing on the new Creatures is, Grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ.

Gen. 1. 22.

2 Pet. 3. 18

This is excellently shadowed out vnto vs by Ezechiels vision of waters, which increased more and more, which shadoweth out vnto vs the power of the Word in the hearts of beleeuers in the time of the Gospell. And wheresoeuer these waters should come, they should cause admirable fruitfulness. And this is that which our

Eze. 47. 12.

Ioh. 15.1.

Pro. 4. 18.

Reas. 1.

Sauour noteth, that his Father is the Husband-man, himselfe the Vine, euery true beleeuer, a branch of this Vine. *And such (saith he) my Father purgeth, that they may bring forth more fruit.* Salomon cōpareth the righteous to the Sun that shineth more and more vnto the perfect day. The poynt is clear, neither is there any duty whereunto a Christian is more vrged and pressed in the Scripture then this. And thereasons are,

First, in regard that the greatest measure of grace that the faithfull in this life can possibly attaine vnto, is not more then needfull to saluation. As the least measure of sanctifying grace, truely wrought, shall be auailable vnto saluation; so the greatest measure that any haue, will but serue the turne: It is with grace, as with the Manna the Israelites gathered, none had to spare of that they gathered. So

the time will come, when he that hath the greatest measure of knowledge, faith, repentance, &c. shall finde the same little enough to keepe the head aboue the water, when a man shall come to combate with death, *The king of feares*, and to wrestle with Satans temptations.

Secondly, such as improve their graces receiued, the Lord is pleased daily to adde to the stocke of grace, making them more and more to abound therein, as saith our Saviour, *To him that bath, shall be giuen*, whereas wicked and vngodly men, which haue but the out-side of religion onely, the Lord will take from such *that they seemed to haue*.

Thirdly, the great cost the Lord is daily at with vs, may prouoke vnto this duty. First, hee bought vs at a deare rate, from

our sinfull, vile, and vaine conuer-
 sations, to the end we might serue
 him in righteousness and holi-
 nesse all our dayes. Againe, hee
 hath planted vs by the *riuers of*
waters, euen his sacred Word,
 with the dayly dewes, and spiri-
 tuall moysture flowing from the
 same, he daily watereth our soules.
 Besides all this, hee hath come
 vnto vs with the pruning knife of
 his iudgements, and corrections
 of all sorts, both nationall and
 personall, to shred off sinne and
 corruption, and so many superflu-
 ous and luxurious branches, that
 hinder fruitfulnessse; so as the
 Lord may plead with vs as with
 his people of old, *What should I*
haue done more that I haue not
done? All which may prouoke vn-
 to this dury.

Esay 5.

4.

And last of all, the Scripture
 compareth a Christian to *new*
borne

borne Babes. As new borne Babes,
desire yee the sincere milke of the
Word, that ye may grow thereby.
Now infancy and childhood of
all other ages, is an age of grow-
ing. It were a wonder in nature,
to haue an infant liue, and not
grow: the VVord truly heard and
receiued, breeds no such starue-
lings.

Againe, the Scripture compares
a Christian to a *building*. Now
what is it to lay a foundation of a
worke, and not to build vpon it?
If it bee not followed, wee see it
comes to nothing. Thus is it with
the building vp of the inward
man.

Is this daily increase & growth
in grace so necessary, as that with-
out it we can haue no sound com-
fort of the truth of grace? Misera-
ble then and fearefull is the state
and condition of those, that haue

Vse 1.

2 Pet. 22

20, 21, 22.

lost their first loue, and haue fallen away from that measure of loue, zeale, and other graces, that appeared in them in times past? Surely the estate of such men is lamentable and fearefull, If they (saith Peter) after they haue escaped from the filthinesse of the world, through the acknowledging of the Lord and Sauour Iesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them, then the beginning; for it had beene better for them not to haue acknowledged the way of righteousness, then after they haue knowledged it, to turne away from the holy Commandement ginen vnto them, but it is come vnto them according to the Prouerbe, The dog is turned vnto his owne vomit, and the Sow that was washed, to the wallowing in the mire. This was the case of Demas, Hymeneus,

Hymeneus, and *Philetus*, mentioned by *Paul* to *Timothy*; they were counted famous in their times, yet at last fell away. But woe bee vnto *Sathan* for his malice, and woe bee vnto such men for their backsliding, the estate of such is fearefull.

1 Tim. 1. 20
2 Tim. 2.

Secondly, this serues to condemne the common securitie of men in these dayes and times wherein wee liue, who are strongly perswaded in themselves, that they haue attayned to a sufficiency in religion for knowledge and grace, they haue plyed it hitherto, and now they may sit still, as if they had as much as they needed, or God could require at their hands. Lamentable is their estate, and wofull is their condition. Of all the diseases of the Asian Churches, this was the most dangerous that the Church of *Laodicea*

cea was sick withall, who thought themselves rich, and increased in wealth, and needed nothing, no more knowledge, no more grace: whereas indeed they were miserable, poore, and blinde, and naked, the very opinion of sufficiency shewes our penury.

Dost thou put forth thy childe to Nurse, thou desirest that it should thrive and prosper, and not stand at a stay; if it prosper not, every one will say, the childe will not continue long. Thus is it with vs, when the Lord shall feede vs with the wholesome milke of the Word, and we daily luge the breasts of our Mother the Church, and yet profit not, but stand rather at a stay, as ignorant as before, as dull, heavy, and vn-
toward in holy performances as before. O this is a fearefull signe of a spirituall consumption: and
this

this wee may feare will follow in the end, that God at last will be prouoked to giue such a one ouer to hardnesse of heart, and to reprobate sence, that haue made no better vse of the grace that hath beene offered vnto them.

And last of all, it may serue for matter of comfort and consolation vnto the godly, that are on the mending hand, though they finde many defects and imperfections in them, and be often drawn aside through their owne corruptions, yet the increase in knowledge, zeale, loue, and the like graces, proues the truth thereof in the heart.

Bur how shall I know whether I increase in grace yea or no?

Thou mayest know it by these signes.

First, by thy daily increase in humility, for God resisteth the proud.

3

Quest.

Answ.

I

prond, but giueth grace to the
humble. Humility is a Mother-
grace, as we thriue in it, we pro-
per in all other graces. Whereas
on the contrary, where pride
groweth, it is like a noysome
weede in a garden, true grace doth
there wither, and the best plants
can neuer prosper.

2

Secondly, it is discerned by the
conscionable vse of the meanes, by
the which grace is daily more and
more nourished and increased in
vs. Such as are the hearing of the
Word, the conscionable vse of
the Sacraments, prayer, with the
conscionable performance of these
and the like holy duties, both
publike and priuate, with a de-
light therein: this being thy case,
thou needest no more question
the state of thy soule all this while,
then the state of that body that
hath a good appetite to meate,
and

and withall a good digestion.

Thirdly, it may bee discerned in vs by the taste and relish wee haue in heauenly things, with the delight in Gods people, for the body of Christ increaseth in the edification of it self, through loue; and as this loue increaseth or decayeth, so doth grace.

VERSE 42.

And he said vnto Iesus, Lord remember me, &c.

Text.

THe penitent Thiefe hauing giuen good testimony of his repentance for sinne, is now qualified to pray, for now is he humbled, made meeke and gentle, his heart is fitted and prepared for this duty. Note hence, that

None can pray aright, but the Penitent,

None can
make an
effectuall
prayer but
the peni-
tent.

Isa. 5. 18

Psal. 32. 6.

Act. 12.

Iudg. 20.

23. 26.

Gen. 4. 4.

Isa. 1. 16.

Penitent, such as are truly and
thoroughly humbled for sinne,
these are qualified for this dutie.

*The prayer of a righteous man
vaileth much, saith Saint Iames.*

*Therefore shall euery one that is
godly make his prayer vnto thee.*

It was the Church that made
prayer vnto God for Peter.

When the children of Israel had
humbled themselues from mor-

ning vntill euening, and wept be-

fore the Lord, then were they
qualified to aske counsell of the
Lord.

*The Lord had respect to Abel
and his offering: but vnto Cain*

and his offering had he not respect.

*Abels person was first accepted
in Christ, before his sacrifice could*

be. This is that the Lord requi-

*reth of his people, Wash you, make
you cleane: put away your euils
out of my sight, &c. And then
what*

what followeth, Come let us now reason together, saith the Lord, though your sinnes were as scarlet, they shal be made as white as snow, &c. As for the prayers of the wicked, The sacrifice of the wicked is an abomination unto the Lord. But the prayer of the righteous is his delight. Though they cry unto me, I will not heare them. What might be the reason? See it in the verse going before: They turned back to the iniquities of their forefathers, which refused to heare my words. The blinde man acknowledged this truth, God heareth not sinners. Whereas on the contrary, A broken and contrite heart God will not despise. The prayers of the righteous are his delight. And it must bee the supplication of Iob, that God will accept of in the behalfe of his friends. And there is reason for it.

Verf. 18.

Pro. 15. 8.

Hos. 7. 14.

Ier. 11. 11.

Ioh. 9. 30.

Psal. 51. 17.

Pro. 15. 8.

Iob 42. 8.

First,

Roas. 1.

Mat. 7. 17

First, that of our Saviour, *A good tree (saith he) bringeth forth good fruit: but an euill tree bringeth forth euill fruit.* He must be a good man that maketh a good prayer, a bad man cannot make a good prayer. For such as the root is, such is the fruit.

2

Secondly, Gods fauour and countenance is onely and alwaies manifested there where his Image appeareth. Now it is onely in his children, who haue dedicated themselues onely to him and his seruice.

3

Rom. 8. 15.

Thirdly, it is the godly man that can speake the language of heauen, hee hath the spirit of adoption giuen vnto him, enabling him to cry, *Abba, Father.* Now they must bee the breathings of Gods Spirit, which God will acknowledge: That is the language the which God doth vnderstanden

Nchar

Now wicked men wanting this spirit, what reckoning & account can God make of the prayers of such a one?

Fourthly, *Whatsoever is not of faith is sinne.* And againe, *Without faith it is impossible to please God.* Faith is the salt of the Sanctuarie that must season all our sacrifices, and giues vs a comfortable assurance, that they shall finde acceptance with God.

4
Heb. 11. 6.

That ye may beleene in the name of the Sonne of God. And this is the assurance, that if we aske any thing according to his will, he heareth vs. Faith is all in all to make our prayers accepted. How many came to our Sauour in the dayes of his flesh to bee cured, some of one disease, and some of another? And what is Christs answer, but this: *According to thy faith, so be it vnto thee.* Now *All men haue*

1. Ioh. 5.
13. 14.

2. Thel. 3. 2

not faith, saith the Apostle. It is called the Faith of the elect, because none are betruſted therewith but the elect of God: and ſo it muſt needs bee they, and they alone, that can pray effectually.

5.

And laſt of all, they cannot be the prayers of wicked men that God can heare and accept of, becauſe they haue refuſed to heare God, God will therefore reſuſe to heare them, *Because I haue called (ſaith the Lord) and ye haue reſuſed: ye ſhall cry and call, and I will not anſwer.* And this ſtands with the diſtributiue Juſtice of Almighty God, that God ſhould deale with them as they haue dealt with him.

Pro. 1. 24.

Vſe 1.

This ſerues then to ſet out vnto vs the miſery of euery wicked and vngodly man, of euery impenitent ſinner, that liues and lyes in ſinne without repentance; God is

is prouoked by him daily, his verie prayers themselues are turned into sinne. *He that turneth away his eare from hearing the law, even his very prayers are abominable.*

Pro. 28. 9.

The Lord doth ranke this mans prayers amongst the bed roll of his sinnes ; Thou that art a drunkard, a swearer, a beastly liuer, thou that liuest and lyeest in thy sinne without repentance, thou diddest neuer all the dayes of thy life make an effectuall prayer vnto God, the Lord neuer heard thee in mercy in any petition thou diddest euer put vp vnto him. But thy very praiers were euer turned into sin, and became abominable vnto him : thou wantest the Spirit of God to enable thee to this duty. For it is the breathing of that Spirit that God will acknowledge. O the misery of an impenitent sinner, that whether hee do

those things that are forbidden, or those things that are commanded, is still posting to hell, and hastening his owne destruction.

Obiect.

If an impenitent sinner sinne thus euen in praying vnto God, it seemes then that it were better for a wicked man not to pray at all.

Answ.

I say not so, albeit a wicked man sinne praying, because his person is not accepted with God in Christ, hath not repentance for sinne, nor faith in Christ, which must make his prayers auailable. Yet he must pray. The Lord declared by his Prophet how detestable the sacrifices of the people were vnto him : *My soule hateth your new Moones, and your appointed feasts, &c.* What then, must they obserue these solemne feasts no more, because the Lord hated them? No. What then?

Isa. I. 14.

Take

Take away the euill of your doings from before my eyes. Repentance will remoue the cloud, and that partition wall that is betwixt God and vs, and giue our prayers acceſſe before him.

Secondly, this ſhewes the miſery of thoſe who truſt onely to their prayers, and other good deeds, as they ſay, to pacifie Gods wrath, to eſcape the vengeance to come, and to make amends for all their euill wayes. Though in the meane time their conſciences are defiled, their conuerſations are ſinfull, and which is worſt of all, their hearts are no way humbled for the ſame. Poore ſoules, doe they thinke the Lord will be beguiled thus? Thinke they that the Lord is driuen to ſuch a neceſſitie, that either he muſt take their ſeruiſe, or not to bee ſerued at all? No, no, the Lord hath Angels
Z 3 and

and Saints to doe him seruice, though thou serue but for his iustice vpon whom he may glorifie himselfe in thy euerlasting confusion; and so will the Lord be glorified by the wicked at last.

3.

Thirdly, this may serue to admonish vs all in the feare of God, that as we desire to bee heard in prayer, and to auoid this fearefull curse, to haue our prayers turned into sinne, that wee lay a good foundation with this *Penitent* here; By confessing our sinnes vnto God, by giuing good testimonie of our vnfeined sorrow and repentance for them, with a godly resolution of newnesse of life. That wee first wash our hands, and so come to his Altar. For if wee regard wickednesse in our hearts, the Lord will not heare vs. Sinne stoppeth Gods eares, that he cannot heare, and is that cloud that bindereth

hindereth the accessse of them into his presence. Now what can be more vncomfortable vnto the soule of man, then this? Not to be heard in misery, when Sathan shall tempt vs, sinne disquiet vs, troubles oppresse vs, death affright vs; what is now the last refuge of a poore soule, but to flie vnto God by prayer. Now, alas, when our prayers shall become abominable, and turned into sinne, who is then able to put to silence the voice of desperation?

And on the contrary part, what can bee more comfortable then when troubles and miseries shall come, sicknesse, and death it selfe shall approach, that we may haue free accessse vnto the throne of grace, there to powre out our soules into his bosome. The very thoughts hereof comforted *Dauid* ouer all his sorrowes, *I shall*

(saith he) *finde trouble and heavinessse, but I will call vpon the Name of the Lord, O Lord, I beseech thee deliuer my soule.*

4

And last of all, this may teach vs how to esteeme of godly and righteous men, howsoeuer the world esteemeth of such, doubtlesse they are in high esteeme with God, they are the Lords *Fauorites*, they are seldome or neuer denyed in their suites vnto God; they haue euer accesse into the presence chamber of the Almighty; they preuaile for themselves and others, being in grace and fauour. Surely howsoeuer the world doth iudge and esteeme of Gods people, there is not a wicked man liuing but fareth the better euery day, for their sake. They are they that, with *Moses* and *Aaron*, are euer and anon readie to stand in the gap to turne away the

the Lords wrathfull indignation
against a Land and people. Thus
much for the generall Instru-
ction.

*Lord remember me when thou
commeſt, &c.*

Text.

The next thing we are to ob-
ſerue, is the Prayer it ſelfe, *Lord
remember me, &c.*

Though *faith* which is the life
of the ſoule be hidden in it ſelfe,
yet it is perceiued by the fruites
thereof. As we ſee the naturall life
is a ſecret in nature, yet perceiued
by the Symptomes of life, ſuch as
are motion, breathing, &c. And
as the ſap in the root is ſecret,
yet perceiued by the bloſſomes
and fruites that the ſame ſends
forth; Euen ſo is that ſpirituall
life in the ſoule, made manifeſt by
the bleſſed fruites and effects
thereof,

The faith
of the Pe-
nitent, ad-
mirable in
two re-
spects.

I

thereof, such as are affiance in God, prayer, &c.

Now the faith of this Penitent is admirable in two respects.

First, in respect of the things beleueed.

Secondly, in respect of the circumstances thereunto belonging, which makes the same so much the more admirable.

The things he professeth here to beleue touching Christ, are

1 That he is a *Lord*.

2 That he is a *King*, howbeit that his kingdome be not of this world, but spirituall in the hearts of men.

2

Secondly, the circumstances thereto belonging, serue much to commend the excellency thereof.

I

In respect
of the Pe-
titioner.

First, in respect of the Petitioner, such a one that had not beene brought vp in the Schoole of Christ, but rather in a den of theeues,

theeues, hauing none to instruct him, hauing not heard Christs heauenly doctrine, nor seene those glorious miracles that hee wrought, and yet notwithstanding to acknowledge him thus to be a *Lord*, and a *King*: this serues greatly for the commendations of his faith.

Secondly, in respect of the Petitioned, and that is Christ, now at this time so much abased, despised, forsaken, yea, of his owne Disciples themselues. Now there is no healing of the sicke, no giuing sight to the blinde, no raising vp of the dead. At this time I say to acknowledge Christs Deity, and to seeke at his hands for a kingdome, must needs shew his faith to be admirable.

(*Lord*)

2
In respect
of the Pe-
titioned,

The

Christ a
Lord two
wayes.

I
In himself.
Ioh. 1. 3.
Heb. 1. 3.

Luke 2. 11.
Acts 10. 36

1 Cor. 6. 14
1 Cor. 12. 3

The first title that hee here assigneth vnto Christ is, he calleth him *Lord*.

Now Christ is a *Lord*,

1 In himselfe,

2 In his relation to vs.

First, in himselfe, and so is hee *Lord ouer all, blessed for euer*. Both in respect that he giueth essence and being vnto all things, sustaining all things by his Almighty power.

As also for that he is the Soueraigne *Lord of all*, and therefore called *Lord of the Angels*, much more of all other inferiour creatures.

Yea, the title of Soueraigntie, to be called *Lord*, is so proper vnto Christ, as that many times in the Scriptures, he is called by no other name. As that of the Apostle Saint Paul. *God hath raised up the Lord; and, no man can say that Iesus*

Iesus is the Lord, but by the holy Ghost: and againe, Vnto vs there is but one God, which is the Father, in whom are all things, and one Lord Iesus Christ.

1 Cor. 8.6.

Yea, this is that title which Christ doth assume and take vnto himselfe, as a proper name, by the which he will be knowne of vs. *Ye call me Lord and Master, and ye say well, I am so.*

Ioh. 13. 13.

Now this title of *Lord* doth most truely and properly belong vnto him, because he is *Lord* indeed, and that in foure respects,

Christ
Lord in
himselfe,
in foure
respects.

1

First, by right of creation, in that he made vs of nothing, when we had no being. *For all things were made by him, and without him was made nothing that was made.*

Ioh. 1. 3.
Col. 1. 15.

Secondly, by right of inheritance, for he is made *Heyre of all things.*

2
Heb. 1. 2.

Thirdly,

3

Thirdly, by right of dominion, or Lordship, in regard of that power, rule, and dominion, hee hath ouer all things, of whom we hold all things wee haue and inioy; bodies, soules, goods, and all, and that but in *Capite*, and onely *durante beneplacito*, so long as he shall please.

4.

1 Cor. 12. 5

And lastly, in regard hee hath no partners with him in his dominion. *Though there be differences of administrations, yet there is but one Lord*, and it is hee that is sole Monarch, and onely Potentate ouer the whole earth, and is therefore called *King of Kings, and Lord of Lords*.

1 Tim. 6. 15

2

In his relation to vs: foure wayes.

Secondly, as he is *Lord* in himselfe, so is hee also in his relation to vs, and that foure wayes.

First, by right of redemption, for it is he that hath ransomed vs out of the hands of Sathan, and power

power of hell, to whom wee were once in bondage. Now hee redeemes vs with his blood, and payes that matchlesse price for vs, and thereby makes vs his owne; *We were not redeemed, (saith the Apostle) with corruptible things, as Siluer and Gold, but with the precious blood of Christ.*

1 Pet. 1.18
19.

Secondly, in respect of that spirituall marriage that is betwixt Christ and euery faithfull soule. For the Lord hath coupled vs vnto himselte in holy wedlocke: *I will marry thee vnto me for euer; yea, I will marry thee vnto mee in righteousness, in iudgement, and in mercy, and in compassion. And againe, As the Husband is the Wines head, so Christ is the head of the Church.*

Hos. 2.19.

Eph. 5.23.

Thirdly, in the right of conseruation, by whom we are kept and maintained. *Sustaining all things*

3.

Heb. 1.3.

things by his mighty power. For as he hath redeemed vs out of the power of Sathan, he leaues vs not without any further care, but still watcheth ouer vs for good : for if the wings of his speciall providence were not spred ouer vs, and mercy compassed vs about, wee had not liued to this present hour, but our bodies long ere this had beene in the graue, and our soules in hell.

4

And last of all, because all the elect of God are a chosen generation giuen him of God the Father, ouer whom hee should rule, and therefore called his *peculiar people*, cast vpon him onely to be cared for.

So then consider we Christ as a Redeemer, as a Husband, as hee that hath vndertaken for vs, and his Church likewise as his *peculiar people*, cast vpon him by good right,

right must Christ needs be *Lord*.

But how can Christ be such a *Lord*, seeing he is so often called in the Scriptures, by the name of a *Servant*? He tooke vpon him the forme of a *Servant*.

Christ is to be considered as a Mediator, and so is he in a speciall manner, a *Servant* vnto his Father, because he faithfully, serued him therein, being first sent of God, and therein became obedient vnto his Father in all things. Yet this doth no whit derogate from Christs dignitie, who still remained a *Lord* in himselfe, and *Lord* ouer vs his redeemed ones.

The vses arising hence are these.

First, if Christ be such a *Lord* in himselfe, and such a *Lord* ouer vs, we are taught to esteeme of him accordingly, and to yeeld vp all holy obedience, vnto him. Doth

A a not

Obiect.

Phil. 2. 7.

Ans.

Esa. 37. 35.

Vse 1.

Mal. 1.6.

Luke 6.46

Mat. 7 21.

2

Pro. 19.2.

3.

not the Lord require it vpon this very ground: *If I be a Lord, where is my feare?* And againe, *Why call ye me Lord, and doe not the things I command you?* And because an hypocrite may yeeld Christ this homage in words, to cry *Lord, Lord*, we must by our deeds yeeld vp our selues as seruants to obey him in all righteousnesse.

Secondly, wee must labour to be acquainted with the will of our Lord, for otherwise we can neuer performe any acceptable obedience vnto him. Our good meanings will not goe for payment with him; such seruice can neuer please him, for *without knowledge, the minde is not good.*

Thirdly, the consideration of this, that Christ is our Lord, should worke our hearts to contentation in all estates and conditions of life whatsoever, whether weale

weale or woe, prosperity or ad-
uersitie It was a godly resolution
of old *Eli*, when he heard of that
strange iudgement the Lord
would bring vpon his house. *It is
the Lord, let him doe as it pleaseth
him.* He kisseth the rod like a good
natured childe, and submitteth
himselſe to the Lords sharpest
corrections without repining.
And this was *Dauids* case when
the Lords hand lay heauy vpon
him: *I became dumbe, and opened
not my mouth, because it was thy
doing.* And so the Church in
great affliction and distresse: *It is
the Lords mercy that wee are not
consumed, because his compassions
faile not.*

And last of all, we are taught to
depend vpon him, for food, ray-
ment, and all things necessary,
that is our *Lord*, and hath vnder-
taken for vs. Children can doe

A a 2

this,

1 Sam. 2.
18.

psal. 39.

Lam. 3. 40.
Iob 1. vlt.

4.

this, hauing earthly fathers, and seruants can doe this, that haue earthly Masters and Lords ouer them; Why then should not Gods people doe this with hope and boldnesse, especially seeing he hath commanded vs to cast all our care vpon him, being *God al-sufficient.*

Gen. 17. 1.

Text.

(Thy Kingdome)

Secondly, as he acknowledgeth Christ to be a *Lord*, yea, the *Soueraigne Lord of all*, so doth he likewise acknowledge him to be a *King*, yet so as that his kingdome is not of this world, *Lord remember me when, &c.*

2
Christ is a
King.

Psal 2. 6.

This regall and Kingly office of Christ, is clearely manifested throughout the whole Scripture. *I haue set my King vpon my holy mountaine.*

Christ

The Admirable Convert.

357

Christ taketh this honour vnto himselfe, *All power* (saith he) *is giuen me in heauen and earth.*

Mat. 28. 18

Esay 9. 7.

And againe, he hath vpon his garment, and vpon his thigh, a name written, *The King of Kings, and Lord of Lords.* Thus the Euangelist Saint Luke, *Hee shall raigne ouer the house of Iacob for ever, and of his kingdome shall bee no end.*

Reu. 19. 16

Luk. 1. 33.

Dan. 2. 44.

Dan. 7. 14.

1 Cor. 15.

24.

Again, that this kingdome of Christ is not of this world, otherwise then in the hearts of men, but it is a spirituall and celestiall kingdome; so Christ, *My kingdome is not of this world:* though he were Heyre apparent vnto the Crowne, and kingdome of Israel, being the seed of David, yet *hee withdrew himselfe when the people sought to make him King,* and refused to determine cases of Inheritances betwixt brethren.

Ioh. 18. 36.

Rom. 13.

Ioh. 6. 15.

Luk. 12. 13

The
things pe-
culiar vn
to Christ
and his
kingdome.

1

Now there are many things peculiar vnto Christ, wherein hee excels all the Kings of the earth.

First, in regard of the excellency of his person, other Kings are the sonnes of mortall men, Christ is the Sonne of the euerliuing God.

2

Reu. 19. 16
Psal. 2. 8.

Secondly, in respect of the extent of his Kingdome, hee is that vniuersall Monarch, *King of Kings*, from the ends of the earth.

Aske of mee, and I will giue thee the heathen for thine inheritance, and the vniuersall parts of the earth for thy possession. Alexander neuer saw many parts of the world, much lesse subdued them; but Christ is King *ouer all*, yea, hee reigneth and ruleth ouer Angels, principalities and powers.

Acts 10.
Col. 2. 9.

3

Thirdly, in respect of those victorious conquests that are made by Christ, he hath the pre-
heminnence

heminnence of all Princes, he hath conquered si ne, death, hell, Satan, and hath spoyled Principalities and powers,

Col. 2. 15.

4

And last of all, in regard of the perpetuittie of Christs Kingdome, *His Kingdome shall haue no end.* Other Kings and Kingdomes haue their periods, and determination, but thus is it not with this King and Kingdome, for hee is *The King eternall, immortall, inuisible, and onely wise God.*

1 Tim 1. 17

Now the vses are,

First of all, seeing Christ is our King, we are taught with *Ioh. 10*, to acquaint our selues with God, and with the statute lawes of his kingdome. Subiects must not be ignorant of the Princes lawes. To plead ignorance, will not purchase immunitie from punishment, if men offend against the lawes of the kingdome. All Gods people must

Vse 1.

Mat. 28.

20.

Heb. 12.

25.

be acquainted with Gods will revealed in his Word. Teaching them to observe all things whatsoever I command you. See that ye despise not him that speaketh, for if they escaped not which refused him that spake on earth, much more shall we not escape, if wee turne away from him that speaketh from heauen.

2

Secondly, seeing Christ is our King, and we are his Subiects, we are taught to carry our selves accordingly; Christs Subiects must differ in manners from all other Nations and people in the world, they are a *Royall generation*, a peculiar people vnto the Lord, and therefore are to shew forth the power of him that hath thus called vs out of darkenesse, into the marvellous light. And herein to approve our selves for his Subiects and People, by our holy

holy conuerſation in the world.
He hath choſen vs, that we ſhould
be holy and without blame before
him in loue.

Eph. I. 4.

Thirdly, we are to labour by all
meanes poſſible for the *comming*
of *Chriſts Kingdome*; that is, for
the enlargement thereof in the
world, in the hearts and conſci-
ences of men. Chriſts kingdome
of *power*, Chriſts kingdome of
grace, and his kingdome of *glory*.

3.
The
meanes to
enlarge
Chriſts
kingdome.

Now the meanes are either, Ex-
ternall, or Internall.

The Externall meanes for the
enlarging of Chriſts kingdome,
are,

I
Externall.

1 The Word.

2 The Sacraments.

3 Discipline.

The Word is the Scepter of
Chriſts kingdome.

The Sacraments are the Chur-
ches *magna chara*, confirming the
coue-

Covenants betwixt Christ and his people.

And *Discipline* is the due execution of Christs lawes for the incouragement of the good, and reclaiming of the euill.

2
Internall.

The *Internall* meanes for the enlarging of this kingdome of Christ is, the effectuall working of Gods Spirit, without which no outward meanes whatsoeuer can be effectuall. And therefore God is earnestly to be sought vnto by prayer, to second his owne ordinances by the effectuall working of his owne Spirit, that the same may be effectuall for the building vp of the elect, and the gathering together of the body of Christ. And this is that which all good Subiects must desire and labour for, every particular man according to his place, Princes and Magistrates especially. Then Ministers

ters who are the Dispensers of
Christs Lawes, yea and all people,
for herein shall wee approue our
selues true and loyall Subiects in-
deed to Christ our King.

And thus haue we seene how
Christ is both *Lord* and *King*.
And now for this poore Penitent
thus to behold Christs excellen-
cie and glory at this time when
he was at the lowest ebbe of his
humiliation, I say, to behold
Christs Godhead when it was
most veiled, in such a death to be-
hold life, and in such ignominie
and reproach, to behold such
glory; this makes greatly for the
commendations of his *faith*.

Had hee in times past beene
conuerfant with Christ, had hee
heard his heavenly doctrine, or
seene those glorious miracles
which he wrought, as the disciples
did, there might haply that seed

be

be fallen into his heart, that how
 soeuer buried for a time, as it was
 the case of *Peter*, yet at last might
 bring forth this happie fruite. But
 this being the first sight that he
 got of Christ, for ought we know,
 and that at such a time, when
 Christ is most of all abased, and
 when all his Disciples had forsake
 ken him. Surely this must needs
 declare the almightie power of
 God in him, and commend his
faith and conuersion to be admira-
 ble indeed. But this will faith do,
 the nature whereof is, *still bloud*
 To raise a man aboue this life.
 Not to liue by sense, or to iudge
 of things according to the out-
 ward apperance, but to be-
 leeu Gods Word, and things
incredible, and in some sort im-
 possible, against sence, and aboue
 reason. Thus was it with this *Pe-
 nitent Thiefe* at this time. What
 great things beleueth and con-

Dott:

True faith
 raiseth vp
 a man a-
 boue this
 life.

setteth hee here of Christ, against
all sense and reason, that he was
Lord and King of heaven and
earth, able to giue eternall life and
saluation to whom it pleased him,
when there was no outward ap-
pearance of any such power in
Christ, but rather indeed of the
contrary. This shewes the won-
derfull force of faith; yea hee be-
leeueth about hope, and contrary
to hope, hauing no ground at all
in naturall reason to persuade him
thereunto.

Faith (saith the Apostle) is the
evidence of things not seene, and the
ground of things hoped for. Where
outward sense and naturall rea-
son takes place, there faith is not
exercised. It is the excellencie of
faith to beleeue where we see not,
when we shall come to walke (as
the Apostle saith) by faith, and
not by sight. Yea when outward
sense

Heb. 11.1.

2. Cor. 5.7.

Gen. 22. 2.

sence and naturall reason faile
then doth faith most of all best
it selfe. Fortifying it selfe daily in
all the attributes of God, such as
are his wisdom, power, truth,
iustice, &c. We may see this in
Abraham in the very act of sacri-
ficing his sonne *Isaac*, in whom
the promise was made. He con-
sulted not with flesh and bloud,
what should become of the same,
if *Isaac* should faile. But his faith
looked vp higher, euen vnto
Gods power, faithfulnessse, and
truth, and stayeth himselfe there-
on.

Heb. 11.

Wee haue a Catalogue of ex-
amples in this kinde, mentioned
by the Author of that Epistle to
the *Hebrewes*, who manifested
the truth of their faith by belee-
uing the promises in the midst
of the extremest dangers.

Reas.

And the reason is, Because the
faith

faith of euery true beleeuers resteth it selfe vpon two immouable props, Gods power, and Gods truth.

Gods power, was the ground of that admirable faith that was found in *Abraham*, in sacrificing of *Isaac*, He accounted that God was able to raise him vp, even from the dead, from whence also he receiued him after. And the consideration of Gods truth is excellent to the same end. He is a God of truth and cannot lie, he cannot denie himselfe: *Heauen and earth shall passe away, yet shall no one iota or tittle of his word passe away.*

Seeing then the nature of faith is such, as that it raiseth vp the faithfull soule aboue this life, to beleeuers contrary vnto hope, as we see in this *Penitent*, that albeit Christ at this time was in extreme ignominie and reproach, yet acknowledged.

Heb. 11. 19

Mat. 5. 18.

Vse 1.

How many
sorts of me
want true
faith.

I

knowledgeth him to be *Lord*, and
King: this serues to shew thee
how many thousands in the
world deceiue themselves, and
are farre from true faith.

First, all such whose faith is not
grounded vpon Gods word, but
onely vpon sence; such truths as
they are able to apprehend in
their owne iudgements, they will
be content to allow of; but such
truths as they are not able by
sence and reason to apprehend,
they presently reiect: whereas true
faith hath an eye principally to
the word, and rests there, whilest
sence and reason sees nothing.

2

Eccl. 9. 2.

Secondly, such as by reason of
outward prosperitie, concludes
they must needs bee highly in
Gods fauour and loue, whereas
indeed, *No man knoweth either
loue or hatred of that that is before
him.* Whereas the childe of God
that

that hath faith indeed, rests vpon Gods bare word, though for the present he see no performance.

Thirdly, such who because the Lords iudgements are not presently executed, haue their hearts set vpon euill, and are ready to say with those cursed Atheists, *Where are the promises of his comming?* They neuer tremble before the Lord vntill his rod be vpon them. Whereas the godly man that hath faith indeed, hee knoweth that there is an vchangeable certaintie in Gods threatnings, and seeing the sword comming hideth himselfe.

Secondly, let this serue to admonish vs all in the feare of God, to take heed how we consult with flesh and bloud in things appertaining vnto God, vnto eternall life and saluation. *The Impenitent Thiefe* from the consideration of

Bb

Christs

3

Vse 2.

Isa. 53.

Christs wonderfull abasement, and that common reproach that he now lay vnder, from all sort concludeth that he could not be God. He is led as a beast onely by sence, Christ appearing now *without forme or beantie*. So depraued are our iudgements by nature, in things appertaining vnto Christs kingdome. But this *Penitent Thiefe* is led by another principle, he beholds Christ not with fleshly eyes, but with the eyes of faith, and so, euen in his lowest degree of humiliation, beholds him as *Lord, and King*: heere is the strength and power of sauing faith indeed.

Text.

Lord remember me when thou comest, &c.

This *Penitent* being now to leaue the world, and to go to giue

vp his last account vnto God, for all the things he had done in his bodie, whether they were good or euill: he commends his soule vnto God in prayer, and therein shewes an excellent fruite of his faith.

2. Cor. 5.
10.

And in praier presenteth Christ vnto him, vnder such names and titles as may strengthen his faith, and minister vnto him a comfortable expectation to be heard and answered in those things he prayeth for. Now the onely thing he desireth at this time is, that since he must now leaue the world, to go to a place of an euerlasting abode, where he must heare that hee neuer heard, and must euer heare; where he must see that he neuer saw, which hee must euer see, and feele that hee neuer felt, which hee must euer fee'le, that Christ whose power he acknow-
Bb 2 ledgeth

ledgeth to be all-sufficient, being *Lord* and *King* of heauen and earth, would now in mercy remember him. Note hence,

Doct.

In prayer
wee must
see God
all-sufficient
in those
things wee
aske of
him.

That wee must so consider of God in prayer, as that we may see him to bee *God all-sufficient* in those things we desire of him. It was mercy for his soule after death that was the thing this *Penitent* so much desired. And so that it might go well with it, hee neuer seeks at Christs hands any corporall or temporall deliuerance, as his fellow the *Impenitent Thiefe* doth. But this, O this is the thing that hee principally doth desire aboue all things in the world, that Christ would in mercy remember him when hee came into his kingdome. And to the end hee may haue hope in death, and that this his request may be gratically heard and answered

swered by Christ, hee beholdeth Christ at this time to be *God all-sufficient*, euery way able to grant his desire, he seeth and acknowledgeth him to haue all the power in heauen and earth, able to giue saluation at last. And thus whatsoever our requests are that wee put vp vnto God, it is an excellent thing, so to conceiue of God, and such his glorious attributes, as his power, wisdom, truth, loue, mercy, iustice, &c. as that we may still behold him as *God all-sufficient* in those things wee seeke of him.

Gen. 17.1.

An excellent example whereof we haue in the seruant of *Abraham*, who being sent by his Master to prouide a wife for his sonne *Isaac*, goeth first vnto God in prayer, to prosper him therein. And in prayer presenteth God vnto him according to his coue-

Gen 34.12

nant and promise hee had made with his Master *Abraham*, O *Iehouah* thou God of my Master *Abraham*, I pray thee send me good speede this day, and shew kindenesse vnto my master *Abraham*. This we may obserue likewise to haue beene in the Apostle *Paul*, in diuers and sundry prayers of his that he made vnto God, as when he exhorted the Romans to patience and consolation. Hee prays that the same gifts and graces may be bestowed vpon them, and in prayer sets God before his eyes, as God al-sufficient, in those particular things: *Now the God of patience and consolation grant you to be like minded one towards another*. Againc, the same Apostle in the same Chapter, calls him the God of hope, *The God of hope fill you with all ioy, &c.*

Rom. 15. 4.
5.

Vers. 13.

We may see this in the Prophet
David

David, who when he was to pray against the enemies of the Church, beholdeth God to be al-sufficient, to take vengeance upon them, O Lord God to whom vengeance belongeth, thou God to whom vengeance belongeth, shew thy selfe.

Psal. 94. 1.

Thus the Church when they heard that *Peter* was cast into prison, goe presently vnto God in prayer, and therein strengthen themselves in the consideration of Gods power. This being an act wherein the same might be made manifest in *Peters* deliucry; *Lord, thou art a God, who hast made heauen and earth, the Sea and all that in them is, &c.*

So the Apostle *Saint Paul* exhorting the *Corinthians* to mutuall peace, *live in peace* (saith he) *and the God of peace and love bee with you.* We may see this in all
the

Acs 1. 24.

Reas. I.

Pro. 15. 8.

2

the Apostles at such times as they made choyce of one in the room and place of *Judas*. They pray that God would direct them therein. *Thou God which knowest the hearts of all men, shew which of these two thou hast chosen.* The reasons are,

First, this is to pray in judgement, which is required of every one that would make an effectually prayer vnto God. *The sacrifices of the wicked are abomination vnto the Lord, but the prayer of the righteous is his delight.* And this is indeed to glorifie God in his attributes, who delighteth in his seruants, that can make a right vse of them.

Secondly, this is an excellent prop for the faith of Gods people to leane vpon. When men seeke of those that are euery way furnished to supply their wants, it is no small

small incouragement vnto them
to bee earnest in their suits vnto
them. Now all fulnesse and suffi-
ciency is in God. What thing
doe we stand in need of, wherein
there is not an al-sufficiency in
him? How many distinct acts of
his wisdom, power, goodnesse,
mercy, iustice, &c. hath he left vs
examples of in his Word, and all
to support our weake faith when
we pray vnto him.

Thirdly, the due considerati-
on hercof, makes a beleeuer more
earnest and affectionate in prayer,
which is a thing wherein the
Lord takes much delight. This
put life in the sute of the poore
Cananite, who will not bee sayd
nay at Christs hands, albeit shee
had neuer so many discourage-
ments by Christ himselfe at the
first, and afterwards by his Disci-
ples. Shee saw Christs al-suffi-
ency,

3.

Mat. 15.

ency, that hee was able to helpe
 Nothing doth better stablish and
 settle the heart of the childe of
 God, against doubtings and fears,
 and worke serueney, integrity,
 and confidence, all which are
 most requisite in prayer, then the
 due consideration of this, that
 God is all in all, in the very thing
 it selfe we seeke vnto him for.

Vse 1.

This serues first of all to con-
 demne that horrible practice of
 the Church of Rome, who nozell
 vp the people in all manner of ig-
 norance; how is it possible that
 such a one should make an effecti-
 all prayer vnto God? Surely,
 where men are ignorant of the na-
 ture of God, and of his principall
 attributes, such as are his power,
 wisdom, truth, iustice, mercy,
 &c. which those must needs bee,
 that are acquainted with his
 Word, such can neuer make an
 effectuall

effectuall prayer vnto God.

Secondly, this may also serue
for our instruction, that as wee
desire to pray effectually: as wee
are to take notice of our owne
misery and present necessity, so
withall, to behold in God his al-
sufficiency, and such speciall at-
tributes of his, we stand most of all
in need of. Art thou in misery and
distresse, conceiue of God in thy
prayers, as a mercifull God, and
such a one that is full of compas-
sion, able and willing to helpe:
Thus doth this Penitent here, yea,
behold him as *a God of mercy, and
Father of all consolation and com-
fort.* Standest thou in need of his
power to helpe thee? Present him
vnto thy minde, euen at the first
entrance into thy prayers, as a
powerfull God. And so likewise
for his wisdom, truth, iustice,
&c. We euer seeke those things
most

most constantly and comfortably when we know them to bee haue at his hands, from whom we see them. This being carefully obserued of vs, we shall finde it a strong prop vnto our faith, and an excellent meanes to kindle affection in vs, and so a thing most vsfull and necessary in prayer.

Text.

Lord remember me when thou comdest into thy kingdome:

2

His desire
it telle.

These two Theeues make two different requests vnto Christ: the one for a corporall and temporall deliuerance, *If thou bee Christ, saue thy selfe and vs.* The request of the other is, that his soule might bee saued in the day of the Lord, *Lord remember mee, &c.* according to the inward principle of the heart, so goes the desire. They that are carnall, are carnally

arnally minded, but the spirituall
man is spiritually minded, and his
desires are principally after spiri-
tual things.

And herein will teach vs,

That the saluation of a mans
soule is the thing that euery man,
next vnto the glory of GOD,
ought principally to desire. This
Penitent had taken care of Gods
glory before, by iustifying Christs
innocency, and now in the next
place, he looketh after the saluati-
on of his soule, that it might goe
well with that in death: yea, by
how much the more excellent the
soule is aboue the body, by so
much the more carefull ought a
man to be of the saluation of the
one aboue the other. Our greatest
care must be, that it may goe well
with our soules at death.

We may suppose this penitent
Thiefe, speaking thus at this time.

Dott.

The sal-
uation of
the soul is
principal-
ly to be
desired.

O Lord, inasmuch as my life has
 beene wretched, it is iust with
 thee that I should now at last suf-
 fer this shamefull & cursed death.
 It is not life that I desire, but am
 willing to imbrace the sentence of
 death, and the rather, for that I
 see it is thy good pleasure it should
 be so. This is the onely thing I
 now desire, that when this life
 shal haue an end, & I shal come to
 appeare before thee in thy king-
 dome, that thou wouldest be
 pleased in mercy then to remem-
 ber me.

Now if all Gods children bee
 led by one and the same spirit, and
 so are alike disposed in respect of
 spirituall good things; it must ne-
 cessarily follow that this longing
 desire after life and saluation, that
 was in this Penitent, is wrought
 in some measure in the hearts of al
 those that are vnder the same
 hope,

hope, and they are able in the witness of a good conscience, to say as hee did here, *Lord remember me, &c.*

This affection was in the Prophet *David*, when hee saith, *O Lord, I haue longed for thy saluation.* And indeed what other thing then the soules future happinesse, can the Scriptures intend in these and the like places, exhorting vs to seeke for *wisedome and knowledge, as for silver.* Of searching for it as for *treasures*: of striving to enter in at the straight gate, of labouring for that meate which shall indure to everlasting life, of running to obtaine, and the like, what is meant I say in all these, but the saluation of the soule above all other things? This was old *Simeons* desire, *Lord now lettest thou thy seruant depart in peace, &c.*

Pro. 2. 4.

Luk. 13. 24
Ioh. 6. 27.

Luke 2.

This

AA. 2.37.

This affection we finde to haue
 beene in those Iewes converted at
Peters Sermon, Men and Bre-
thren, (say they) *What shall we*
doe to be saved? being conuinced
 in their iudgements of that their
 hairious sinne of crucifying the
 Lord of life, they came trembling
 vnto the Apostles, fearing what
 would become of their soules.

AA 16.30.

We may see this in that poore
 perplexed Iaylor, who came
 trembling in to *Paul and Sylas,*
 with his, *Sirs what shall I doe to be*
saved? This truth is further clea-
 red vnto vs by Christs prayer hee
 hath left vnto vs, where wee are
 taught to pray first of all, *Thy*
kingdome come, before, Giue vs this
day, our daily bread. And this is
 obserued to haue beene the com-
 mendations of that wise Mer-
 chant, that sold all that he had, to
 buy the *Pearle,* as knowing that
 it

Mat. 6.

Mat. 13.44

it would make him rich vnto saluation. I might giue diuers other instances and examples, but these are sufficient, to shew what is the disposition and affection of all Gods people. Theirs are hungrie soules, theirs are longing hearts; and the maine thing they so much desire is, the saluation of their soules.

Whereas on the contrary part, carnall men, like the *Impenitent Thiefe*, preferre a temporall deliuerance before an eternall; Like those Iewes who preferred their owne priuate gaine, before the building of the Temple. Like *Esaú* a messe of pottage, before the Birth-right. Like those *Gadarens*, their hogges before Christ: And like that young man in the Gospel, who went away sorrowfull, chusing rather to hazard his soule then to part with his wealth.

Cc

Now

Hag. 1.2.

Heb. 12.16

Mat. 8.24.

Mat. 19.

Reas. 1.

1. Pet. 1:4.

Now the grounds are these.

First, the godly do principally desire the saluation of their soules, in regard their iudgements are rightly informed, to set a due price vpon the same. The Apostle Saint Peter speaking of the inheritance of eternall life, calleth it, *Immortall, undefiled, and that which withereth not, reserved in heauen for vs.* Wherein he secretly compareth the things of this world, with those that are reserved for the faithfull after this life: and sheweth that all things here are corruptible, but the things of the life to come are incorruptible.

And hence it comes to passe, that wisdoms children make choice of heauen & heavenly things, above all transitorie things whatsoeuer.

2

Mat. 16. 26

Secondly, our Sauour sheweth the necessitie hereof, saying, *What shall it profit a man to winne*

owne

*the whole world, and to lose his
owne soule? Were it not better for
that man that he had neuer beene
borne? what then can deserue the
chiefest of a mans care, if not this?*

Thirdly, this is it that distin-
guisheth betwixt Gods people
and the men of this world, world-
ly men desire principally worldly
things, *Corne, and wine, and oyle:*
Whereas the godly that haue
another principle within to di-
rect them, desire especially Gods
countenance and grace with *Da-
uid, But Lord grant me thy coun-
tenance, &c.*

This serues first of all to re-
proue the great and generall neg-
lect of that, for the which there
ought to be so great a care. Alas,
the behaviour of the greatest part
of the world, concerning their
soules and the eternall wellfare of
the same after this life, saoureth

3

Psal. 4. 6.

Vse 1.

of an opinion, that it is either a thing most easie, or a thing indifferent to be saued. For the things of this life wee see the excessive care, the wonderfull labour and paines that men take early and late, by Sea and by Land, putting their bodies many times to that labour they would not willingly put their beast vnto, and all for fleeting and transitorie things, that will not, that cannot profit in the euill day; which caused the Prophet to complaine thus: *Wherefore do ye lay out your siluer, and not for bread; and your strength, and not being satisfied? Who can sufficiently bewaile this madnes, and cry downe this follie? The cares of this life, like Pharaohs leane kine, hath deuoured the care of heauen. Such men can neuer lift vp their mindes vnto heauen, that account the earth*
and

Isa. 55.2

Gen. 41.10

and earthly things their chiefest Treasure; giue them enough of this world, and let him that will take the world to come. None are farther out of the way, nor destitute of true wisdom, then those men are. What are they better then fooles, that preferre a peece of rotten wood that shineth in the night, before the finest gold of *Ophyr*? Oh let vs take heed, lest while wee condemne this as madnesse and folly in other men, we proue not our selues the greatest fooles.

Secondly, this may serue to admonish euery one in the feare of God, that with this godly *Penitence* wee make sure worke for a better life. There is nothing concerneth a Christian more then this, to get good assurance vnto his owne soule, that he shall bee saued at last.

Wee dwell here in houses of clay, and our eyes on euery side of vs do behold the vncertaintie of all earthly things. Why then should our thoughts be so taken vp, for these fraile bodies of ours, which are but slaues to death, so as in the meane time we neglect our pretious soules, which haue an cuerlasting being? why should we exalt the body so high, that must lye so low, and moulder to dust and ashes, die and rot in the graue, and make no reckoning of our soules that liue for euer, wherein we may be truly blessed indeed?

O did wee know the consequence of this one thing, and how much it concerneth vs, to seek the eternall wellfare of our soules, as Christ said to the Samaritanish woman, *If thou knewest the gifts of God: we would come vnto the* Ministers

Ministers of God with that question of the trembling *Jewes*, and perplexed *Taylor*, *Sirs*, *what must we do to be saved?* What comfort can a man take in any thing, that wants comfort in this? This is that one thing that is so necessary, this is that good part that shall not be taken from vs.

But it will bee said, Wherefore take you so much paines to persuade to bee saved? who is there so vile, sinfull, or wicked, that would not be saved? Did not *Balaam* desire to die the death of the righteous? And doth not our Saviour tell vs of many that shall say, *Lord, Lord, open unto us?*

Answer, it is most true: none so desperately wretched and sinfull, but would willingly go to heaven, escape Gods wrath, and be saved at last. But these light wishes and desires may be in the

C c 4 wicked,

Act. 16. 30

Object

Num. 23.
10.

Mat. 7. 21.
Resp.

wicked, as well as in the godly, in those that shall perish everlastingly, as well as in those that shall be saved at last. And therefore it will bee requisite to observe, the difference betwixt the *wishes* of the wicked, and the *desires* of the godly, in this weightie point of saluation.

The difference betwixt the godly and the wicked in their desiring saluation.

First, this proceeds not from the like ground in these two sorts of men. In all Gods children that shall be saved in the end, this desire of theirs springs from a true sense and feeling of their owne wretchednes and misery through sinne, that he is the child of wrath, and firebrand of hell by nature, lies vnder Gods wrath, and is in danger of eternall destruction. The thoughts of this his present miserie, and fearefull condition by nature, sets him on worke to seeke deliuey. And in reason it must be so,

So, for vnto a condemned person, that lookes euery houre to bee executed, the Princes pardon must needs bee most acceptable, yea he would preferre that aboue all the world besides: So is it with a poore sinner, once thoroughly conuicted in his conscience for sinne, he can prize the fauour of God in Iesus Christ in the pardon of the same, more then all the world besides. Whereas the *Person that is full despiseth the honey combe.* And this is the estate of naturall men, they are not sensible of their owne spirituall miserie by reason of sinne, but are *Frozen upon the dregs*, blesse themselves in their owne hearts, and know not that they are miserable, and poore, and blinde, and naked. And hence is it, that the desires of such men are cold and sleight in comparison of the other that are sensible

Pro. 27. 7.

Zeph. 1. 12.
Deut. 29. 19
Reu. 3. 17.

fible of their misery by reason of sinne.

2

Secondly, the desire of Gods people of life and saluation, as it proceeds from a good ground and therefore earnest; So it is ever ioyned with the vse of the means that God hath appointed for the attaining of eternall saluation; such as are the Ministry of the Word, the reuerend vse of the Sacrament, prayer, &c:

P10, 13, 4.

Whereas of the wicked, that of Solomon is most true, *The sluggard lusteth, but his soule hath naught.* And againe, *The desire of the fleshfull stayeth him, for his hands refuse to worke.*

3

Thirdly, howloever a wicked man may desire heauen, eternall life and saluation, yet there is ever something that he preferreth before this. The young man in the Gospell that came to Christ, saying,

g, Good Master, what shall I do
 inherite eternall life? shewed
 that hee wished well to heauen,
 and the saluation of his soule: But
 being required by Christ to sell all
 that hee had, and to giue to the
 poore, and to follow Christ, the
 Text saith, *He went away sorrow-
 full.* Which shewed plainly, that
 hee loued his wealth better.
 Whereas the desire of the godly
 is such, as that they preferre eter-
 nall life, and the saluation of their
 soules, aboue all things in the
 world besides. So *David*, *Many
 say, who shall shew vs any good?
 But Lord grant mee thy counte-
 nance, thy fauour, and grace.*
 Where *David* opposeth his de-
 sire against the desire of world-
 lings; and sheweth that howfoe-
 uer worldly men desire chiefly
 worldly things, hee for his part
 did chiefly desire Gods counte-
 nance,

Mat. 19.

Ier. 29. 13.

nance, fauour and grace in the pardon of his finnes, about the world besides. And indeed to such doth the promise of eternall life belong and appertain for so saith the Lord, *Ye shall see me, and finde me, because ye shall seeke me with your whole heart.*

4

Mat. 6. 33.

Fourthly, howsoeuer the wicked and the godly desire eternall life alike, the childe of God onely is wise to lay hold vpon the opportunity whilest grace is offered, seeking that in the first place, about all earthly and transitory things; whereas it is the property of wicked and vngodly men, to put it off, vntill the day of grace be past, euen till *the Master of the house be risen vp, and hath shut to the dore.*

Luk. 13. 25

5.

Fiftly, there is in the godly, and those that shall bee saued in the end, a constant seeking of God, of eternall

eternall life and saluation, not by
 gods and fits, but throughout
 the whole course of their liues.
 their thoughts, words, and
 actions, fauor of grace within, and
 vnto heauen, and the furthe-
 re of their eternall happinesse.
 Whereas with the wicked, it is
 not so with them, for if they de-
 sire eternall life and saluation, it is
 no constant desire, but by fits,
 either when the Word, or some
 affliction or other hath kindled
 such a good motion for the pre-
 sent within them, but by and by,
like the morning dew it goeth a-
way.

Hos. 6. 4.

6

And last of all, there is yet this
 difference betwixt the godly and
 the wicked in their desires. A wic-
 ked man desires mercy, but not
 grace, the pardon of sinne, but not
 the spirit of corroboration and
 strength against sinne. He rather
 desireth

Psal. 51. 12.

desireth freedome from misery
the effect of sinne, then from sinne
it selfe, the cause of misery: where
as the childe of God is as earnest
with God for strength against his
corruptions for the time to come,
as the pardon of his sinne past:
David is as earnest with God to
*stablish him with his free spirit, as
to wash him from his sinne.*

Well then to conclude this
poynt, would we haue any com-
fort in our owne soules, that wee
are amongst the number of those
that hunger and thirst aright after
eternall life and saluation, that our
desires proue not to bee like the
vaine wishes of the wicked, that
shall not profite them in the end.
O let vs then try our selues, and
examine our owne hearts by the
rule of this doctrine. Are we true-
ly sensible of our owne wretched-
nesse and misery, by reason of sin?
haue

haue we vsed all holy helpes and
meanes, whereby wee may come
to the comfortable assurance ther-
of vnto our owne soules? Haue we
learned to prize eternall life and
saluation aboue all the world be-
sides? haue we made vse of all op-
portunites that God hath offered
vnto vs for the getting of grace
into our soules? hath this desire of
ours beene constant, and not by
fits onely? and haue we as earnest-
ly sought at Gods hand, strength
against our corruptions, as the
pardon of our sinnes past? These
things indeed may minister vnto
vs a comfortable assurance that
our desire of eternall life and salua-
tion hath beene true, hath beene
vnsained, such as shall not misse
of saluation in the end.

Whereas if on the contrary
part, we neuer yet truely saw our
misery, by reason of sinne, haue
euer

euert sleighted Gods ordinances,
 preferred the world, our profit
 and pleasures, before the euersla-
 sting saluation of our soules; haue
 made no account of the season
 and opportunity of grace offered,
 haue neither constantly desired,
 nor for future times sought
 strength of God, against our cor-
 ruptions; know wee that our de-
 sires were neuer true and vnsained,
 but such as may be in wicked men,
 that shall misse of saluation in the
 end.

³
 The time
 when,

*When thou cammest into thy
 kingdome.*

As this Penitent Theefe at this
 time acknowledgeth Christs Dei-
 ty, that hee was *Lord and King*,
 and desireth as we haue heard be-
 fore, principally, mercy for his
 soule, that it might goe well with
 it

it in death or after death. So now he comes to the time wherein especially he desired to bee remembered of Christ: *n.* when Christ should come into his kingdome.

2.d. O Lord now is the time of thy humiliation, wherein thou art pleased to vndergoe the punishment for the sinnes of all the elect, and to beare the burthen of thy Fathers wrath, and all to free thine from the wrath to come. I know this price will be payd, and this misery thou now sufferest for sinne, will be ouer; and thou thy selfe againe restored into thy glorious kingdome, there to liue and raigne for euer. I beseech thee now heare mee against that time, and remember mee in mercy, when thou comest thither.

Note we hence,

That the happinesse of a Christian is not to be looked for here,

Do

but

D. 1.

The happinesse of a Christian not to be looked for here, but hereafter.

but hereafter. The fruit of repentance, of righteousness, and of holiness, is not to be looked for here, but hereafter. The Christian hath not his happiness in present possession, but in reversion. In hope and expectation are they kept here, living by faith: as the Heyre being not of ripe yeares, is not possesse of the inheritance, but after death they come then to be possesse of that glorious inheritance layd vp for the Saints. This doth this Penitent Theefe acknowledge here in this his request to Christ, as if he should say; O Lord it is not life for a time which cannot be long, that I so much stand vpon, since death I haue deserued, I am willing to dye: but it is this I specially desire aboue al the world besides, that when this life shall haue an end, I may haue a resting place in thy kingdome. *If in this life*

life onely wee haue hope in Christ,
 wee are of all men most miserable.
 And this the holy Ghost obser-
 ueth as an admirable fruit of the
 admirable faith of the Primitive
 Fathers, who albeit they receiued
 not the promises, but saw them a
 farre off, were perswaded of them,
 and imbraced them, and confessed
 that they were strangers and Pil-
 grims on earth, declaring plainly
 that they seeke a Country. Now we
 are the Sonnes of God, (saith the
 Apostle) But it doth not appeare
 what we shall be. It is true, the
 Lord giues vs now the first fruits
 of the spirit, the earnest of our in-
 heritance, which is peace with
 God, and peace in our owne con-
 sciences, and ioy in the holy
 Ghost, to comfort the hearts of
 his seruants, and to cheare
 them vp in their pilgrimage. But
 the full fruition of their happinesse

1 Cor. 13.
 19.

Heb. 11:13
 14.

1 Ioh. 3: 2.

Phil. 3.3.
13. 14.

is not to be expected here, but in heaven. This made the Apostle Paul to say, *I forgot that which was behinde, and reaching forth unto those things which are before. I presse toward the marke for the price of the high calling of God in Christ Iesus, as knowing that the happy recompence of reward was not to bee looked for here, but hereafter. And the reason is,*

Reas. I.

First, we know but in part, and therefore can beleue but in part, can be sanctified but in part, and so cannot be capable of the perfection of our happinesse, till all our imperfections be done away, and our sanctification shall bee perfected.

1 Cor. 13.9

2

Secondly, this is the time in this life of a Christians warfare, where wee are to combate with sinne, Sathan, and the world. Now as it was said, Let not him that putteth

putteth on his Armour-reioyce,
but him that putteth it off: for this
battell endeth not, vntill death
come, when then we shal be out of
the Gun-shot of Sathans tempta-
tions, and set free from all the
enemies of our peace.

Besides, the Lord will haue
the graces in the hearts of his ser-
uants first exercised and made ma-
nifest, to the praise of his owne
Name, and that in this life, before
he crowne them with glory here-
after.

Secing then that the happinesse
of a Christian is not to be looked
for here, but hereafter in the king-
dome of heauen; This may teach
vs in the first place, *to use the*
world, as if we used it not, and
not to pitch our Tabernacle here,
but rather to resolute that heauen
is our portion and our inheritance,
and therefore as *Strangers* and

Use 1.

Heb. XI. 13

Pilgrims, we should seek and provide for an abiding City.

2

Col. 3. 2.

Secondly, seeing our chiefest happinesse and comfort is not to be looked for here, nor in any sub-lunary thing vnder the Sunne, but reserued for vs in Gods kingdome; This should teach vs to lift vp our hearts thither, and to *set our affections on beauenly things*, and not on things below; nothing can more dishonour a Christian, then this, to make the world his chiefest study and care, whereas the Lord hath reserued vs for a more durable and lasting inheritance.

Text.

When thou comest into thy kingdome.

This Penitent Thiefe, albeit truly humbled for his finnes, and obtayning mercy at Christs hands

in

in the pardon of them, as we shall see hereafter, yet is not freed from his temporall punishment, but suffereth with Christ. And herein will teach vs,

That release from temporall afflictions doth not alwayes follow true repentance; but many are punished temporally, that are not condemned eternally. Wee may see this in that manner of the Lords dealing with *Adam* and *Eve* after they had sinned, God made with them a covenant, that *The Seed of the woman should bruse the Serpents head*: which was a cleare promise and prophetic of Christ, by whom he was againe to bee restored into favour. Yet notwithstanding, *Cursed bee the earth for thy sake. And, In sorrow shalt thou bring forth, &c.* This we may see in *Moses*, an excellent servant of God, and so often si-

Doct. 2.

Release from temporall afflictions doth not alwayes follow true repentance.

Gen. 3. 15.

Deu 34. 5.
10.

led in Scripture, a man highly in Gods fauour, to whom God spake face to face, a *Ruler*, and *Sauour*, vnto his people *Israel*. Yet for his sinne the Lord would not suffer him to go into the land of *Canaan*. I do not doubt of the saluation of *Miriam*, the sister of *Moses*, that repined against *Moses*, because she was no Prophetesse, or at least in that authoritie as *Moses* himselfe was: yet God stroke her with the Leprosie. Though the Lord pardoned the sinne of *Dauid* vpon his true repentance, yet the sword is sent against his house, and his owne wines are defiled. We may see this in the *Israelites*, in their iourneying towards the Land of *Canaan*, for whose sinne of murmuring against *Moses* and *Aaron*, the Lord brought heauie iudgements vpon them, vntill they were almost wasted

2. Sam. 12.
10. 11.

Psal. 90.

wasted and consumed. And thus dealt the Lord with the Church of *Corinth*, for their want of their godly preparation in comming to the Lords Table, the Apostle tels them, *For this cause some are sicke, and some are weake, and some are fallen asleepe.*

1 Cor. 11.
30.

And it must needs be thus:

First; the Lord though he do pardon the sinnes of his children, doth oftentimes chastice them afterwards for the same; that hereby he may preuent the like sinnes in time to come, and by the bitterness of affliction may moue them to hate those sinnes, which otherwise vnto their corrupt nature would haue beene sweet and pleasant: And this, no doubt, was one reason wherefore the Lord layed his corrections so sharply vpon *David*, *Hezekiah*, *Manasses*, &c. that they might for future times

Reas. 1.

times keepe the better watch ouer their owne hearts, and ouer their owne wayes; since sinne brings with it more bitterness at last, then sweetnesse at first: and here in prevents more heauie iudgements, which otherwise they would draw upon themselves.

2 Secondly, as in respect of the godly themselves when they sin against God, God will visit their iniquities with the rod, and their sinnes with scourges; so also in respect of others, the Lord will make them exemplarie vnto others, to terrifie them from sinning against him. How many in the world haue receiued encouragement to commit sinne by *Daniels* example, *Abel*, *Peter*, &c. and yet the Lord did sharply and severely correct them. How much more would they bee encouraged by their examples, if the Lord had

any

any whit spared them therein.

The consideration whereof, should make vs carefull by all meanes possible to auoid sinne, that brings with it such miserie here, if not for feare of eternall torments, which I confesse all the godly are freed from through the Lord Iesus Christ, yet at least for feare of temporall afflictions and chastisements for sinne, which the Lord many times doth bring vpon his seruants in this life sinning against him, which haue in them more bitternesse at last then pleasure at first.

Vse 1.

Secondly, this may teach vs to take heed how we censure others when Gods hand is vpon them; for so may Gods Church, and the dearest of his seruants, some manie times to bee most miserable. Who euer had such a load of sorrowes and afflictions layed vpon

2

Esay 53.

vpou them, as Christ himselfe had? Doth not *Hezekiah* complaine that the Lord *brused his bones like a Lion*? And *Iob* likewise that the Lord set him as a marke to shoot at, and that the venome of the arrowes of the Almighty had drunke vp his spirits?

Psal. 80. 5.

And so likewise for the Church of God, how many *patheticall* complaints doth it put vp in times of miserie, as in the whole booke of the Lamencation, and elsewhere, of whom it is said, *Thou feedest them with the bread of teares, and giuest them teares to drinke in great measure.* And againe, in what a miserable condition was the Church in, when the Prophet complaineth of it thus: *The dead bodies of thy seruants haue they giuen to bee meat vnto the fowls of the heauen: and the flesh of thy Saints vnto the beasts*

Psal. 29. 2.

beasts of the earth. Their blood
haue they shed like water, &c. and
yet notwithstanding precious in
Gods account.

Hitherto of the Penitent his
request vnto Christ. Christs an-
swer followeth.

VERSE

VERSE 43.

Text.

*And Iesus said vnto him,
Verily I say vnto thee, To day shalt
thou be with me in Paradise.*

Hitherto of the *Penitents* Pe-
tition. Now followeth
Christs answer, *Verily I say vnto
thee, &c.*

Wherein are obseruable,

1. Christs asseueration, (*Ve-
rily.*)
2. Person to whom, (*Thou.*)
3. Promise it selfe, (*Shalt bee
with me.*)
4. Place (*Paradise.*)
5. Time, (*This day.*)

*And Iesus said vnto him, Verily
I say vnto thee, &c.*

The word Englished here, *Ve-
rily,*

ly, in the originall is, *Amen*, and is seldome or neuer translated either in the Greeke, Latine, English, or any other language. It is vsed often both in the old and new Testament. And the vse thereof is twofold.

First, it is vsed for an earnest wish and desire of the heart: and thus when *Dauid* had appointed *Solomon* to be Ruler ouer Israel, *Benaiah* the sonne of *Iehoida* answered *Dauid*, saying, *Amen*: therein testifying his vnfeined desire that it should bee so. And thus in those solemne cursings which the *Leuites* must pronounce with a loud voice in the hearing of the people, The people to signifie that their assent thereunto, to euery particular thereof must say, *Amen*. And thus it is vsed in our Church at the shutting vp of our prayers, wherein wee

testifie

1. King. i.
36.

testifie our desire to be heard and answered in those things we pray for.

Ioh. 3. 11.

Secondly, the same is vsed againe for an earnest affirmation and asseueration, as in that speech of our Sauour vnto *Nichodemus*, wherein the word is twice together repeated, *Amen, Amen, Dico tibi, &c. Verily, verily, I say vnto thee.* And is there in that place, as also in this, in the nature of an *oath*, wherein our Sauour will assure *Nichodemus*, and also this *Penitent* here, of the vndoubted certaintie of that hee spake, and promised, binding his promise here for the further confirmation of his faith, with a kinde of *oath*, *Verily I say vnto thee.*

Doct. I.

It is a wonderful hard thing truly to beleue.

The Doctrine that from hence may be concluded for our Instruction, is; How difficult a matter it is truly to beleue in Christ.
Christ

Christ promising this *Penitent* forgiuenesse of finnes, the saluation of his soule, and that that very day he should be with him in Paradise. Hee is faine for the further confirmation of his faith, to vse this asseueration, *Verily*, and all to perswade him of the truth of his promise. To beleue aright in Christ, is not a worke of Nature, nor a thing that a naturall man in himselfe is disposed to, but it is a supernaturall worke of Gods Spirit. *To you it is giuen to beleue*, saith Paul, yea it is a work of Gods Almighty power: *That ye may know the greatnesse of his power to vsward who beleue*, according to the working of his mightie power. This made the Prophet *Isaiah* to complaine, and to say, *Lord who hath beleened our report, and to whom hath the arme of the Lord beene reuealed?*

E c The

Phil. 1.

Ephe. 1. 19

Esay 53. 1.

Gen. 6.

Gen. 18.

Judg. 6. 14.
36.

Gen. 17. 16

Gen. 18. 12

The old world would not belecue *Noahs* preaching. Neither was *Lot* regarded of his *sonnes* and *Sodomites*, but hee seemed vnto them as if he had *mocked*. Wee may see this in *Gideon*, he was a man sent of God to be a deliuerer of the people of Israel, the Lord had assured him by his Angell that he would deliuer Israel out of the hands of the *Midianites* by his hand. Yet he is so hardly brought to belecue this, as that he asketh a signe: *If thou wilt saue Israel by my hands, as thou hast said, behold I will put a fleece of wooll in the threshing place, &c.* The like we haue in *Sarah*, albeit shee had heard the promise that God had made to *Abraham* her husband, that God would giue her a sonne, *I will blesse thee* (saith God) *and giue thee a sonne.* She laughed at it. Which was as much

as if she should haue said, This is
a iest indeed. VVee may see this
most cleare in the people of Israel,
though the Lord from time to
time had given good demonstra-
tion of his loue, power, goodnesse,
and mercie towards them, which
might haue caused that people for
euer to haue trusted in his helpe,
and neuer to haue despaired of the
same in time of their greatest
need. Yet still when the outward
meanes of their deliuerance failed,
they beleued not Gods promi-
ses, insomuch that the Lord a-
gaine and againe complaineth of
them: *How long will this people
provoke me? How long will it bee
ere they beleeue mee? for all the
signes which I haue shewed among
them? And, How oft did they pro-
voke him in the wilderness, and
griued him in the desert?*

Num. 14. 11

The like example of mans im-

Luk. 1.13.

Ver. 18.

Ver. 13.

becillitie and weaknesse in beleeu-
 ing the promises of God. Wee
 may see this in *Zachary*, the father
 of the *Baptist*, who bewrayeth his
 infidelitie in this, that could not
 be induced to beleue the Angell
 touching a Sonne which *Eliza-
 beth* his wife should beare vnto
 him. Which promise the Angell
 amplified for the further confir-
 mation of his faith. First, by his
 Office, hee should goe before
 Christ. Secondly, from the graces
 of God which should be bestow-
 ed vpon him, and the effects of
 his Ministerie. Notwithstanding
 all this, *Zachary* remaines still in-
 credulous and distrustfull, saying
 vnto the Angell, *Whereby shall I
 know this?* The Angel had assured
Zachary before, that the Lord had
 heard his prayer, *Feare not Za-
 chary, for thy prayer is heard.* And
 yet hee is hardly brought to be-
 leue

leeue the promise. The like wee may see in *Peter*, a man full of faith, and the holy Ghost; in so much that when Christ bade him come vpon the Sea, hee left the ship, but a waue arising, his faith failed him. And thus was it with the Virgine *Mary*, when as the Angell came vnto her, and told her that she had found fauour in the sight of God: *How shall this bee* (saith she) *seeing I know not a man?* It seemed to her a strange thing, that she should haue a child when shee had not companied with a man. So that let the Lord promise immediately by himselfe, by his Angels, or by men, yet are we hardly brought to beleue: So hard and difficult a thing in the heart of a man faith is. Neither is this a thing to bee wondered at.

Mat. 8.

Luk. 1. 39.

For first, Faith is none of those

Reas. I.

Ec 3 plants

Ephes. 2. 8.

plants that grow in the garden of our hearts naturally : *No it is not of our selves* (saith the Apostle) *it is the gift of God.* Nature hath furnished vs with no principle at all concerning Christ, concerning eternall life, or the saluation of our soules. And hence it comes to passe, that because the meanes whereby God vsually worketh faith in our hearts, and so consequently saluation, seeme vnto our carnall reason to be *unlikely*, wee presently reiect them, like *Naaman*, when hee was commanded to wash in Iordane seuen times: *Are not* (saith hee) *Admah and Pharpar, riners in Damascus, better then all the waters in Iordane?* Euen so that by Christs death we should come to life, by his shame that we should come to glory; by his stripes that wee should bee healed; and that the

2. King. 5.

Isa. 53. 5.

Gospell

Gospell should bee the word of reconciliation, that hath no estimation for wisdom or authority in the world: O how hard a thing is this to bring our corrupt hearts to beleue this?

Secondly, there are many things in the doctrine of saluation that are scandalous to the wicked. In which respect the Apostle saith, *That the preaching of Christ crucified, was to the Iewes a stumbling block, and to the Greekes, foolishnesse; yea, Christ himselfe is to some a very Rocke of offence.* How then is it possible that such should euer attaine this sauing grace truly to beleue?

And last of all, this is that treasure that God hath reserved for his children, & for none but those that are heyres of life, *To you it is giuen to beleue.* And when the Apostles preached the Word, the

2

I Cor. I.

23.

I Pet. 2. 8.

3

Phil. I.

Acts 22.

Text saith, *As many as were ordained to eternall life beleueed, and is therefore called the faith of Gods elect.* As for wicked and vngodly men, the Apostle concludeth of such, *All men haue not faith.*

1 Thes. 3. 2

Vse 1.

Seing then it is so hard and difficult a matter, truely to beleue, this shewes that the faith of the greatest part of the world is no better then presumption, who albeit they neuer sought this grace at wisedomes house, nor at the word of faith, which is the Gospel, *For how can they beleue on him on whom they haue not heard?* yet perswade themselves that they haue faith as well as the best, as if it were so easie a matter truely to beleue, which indeed no lesse power must effect in vs, then the *mighty power of God.* Such men doe wonderfully deceiue themselves.

Rom. 10:

Eph. 1. 19:

selues. How many haue wee amongst vs that liue in grosse and palpable ignorance, and turne their backs vpon the ordinance of God, hauing no delight therin, liuing in all manner of open prophanenesse, these men must needs be strangers from the couenant of promise, and howsoeuer they may brag of their hope of eternall life, yet as the Apostle saith, *They are without hope, without God in the world.*

Eph 2. 12.

Yea, but they beleeue, say they, all the Articles of the Christian faith, and repeate them daily. But this may be a dead and vaine faith, when it doth not worke by loue of piety towards God, and charitie towards men. And notwithstanding all this, the Lord will professe against such in the last day, *Depart from me ye workers of iniquity.*

Mat 7. 22.

Yea,

Yea, but they come to Church, heare the Word, receiue the Sacrament, pray to God, and meane well, though they be not so precise and forward as others are. O but consider that of the Apostle, *Without faith it is impossible to please God.* And againe, *The word which they heard, profited them not, because it was not mixed with faith in them that heard it.* It is faith that is all in all, that giues acceptance to all our seruice wee doe vnto God, and without faith it is impossible to please him.

Heb. 4.

Heb. 11. 6.

Quest.

But how may I know that my faith is true, and such a faith as is proper and peculiar onely to the elect, and not that common faith which may be in a common Protestant?

Ans.

I

First, by those proper fruits that follow a true iustifying faith, not onely a ciuill life, iust dealing, outward

outward performance of holy duties and the like, which may be in a naturall man, and an vnbeleuer.

But by those proper fruits of faith, which are peculiar onely to the elect; Such as are an inward loue of God, of his Word, and Children, a willing subiection of the heart and life to Gods will revealed, a constant communion with his Maiestie in prayer, &c. which are the proper fruits of a true beleuer, and euermore flow from a iustifying faith.

Secondly, by our daily increase in the worke of mortification to the old man, and workes of viiufication to the new, wherein the faith of a true beleuer is daily exercised, purging the heart, and purifying the conscience daily from dead workes, and inclining the same daily to the performance
of

2

Acts 15. 9.

of the duties of holinesse readily and chearefully.

Vse 2.

Secondly, this may serue to admonish euery one to labour for the truth of this grace, as for saluation it selfe, without all which, all those excellent and pretious promises, profit not at all: *faith* is all in all in the matter of saluation; yea, saluation it selfe is attributed thereunto, *Beleeue and thou shalt be saved*; where that is attributed to the instrument, which belongeth indeed to the principall efficient to shew the excellency of this grace in it selfe, as also the necessity therof in those that look for life and saluation. This is that will stid vs in the euill day, this giues vs to participate of the new couenant, and will assure our hearts of the full fruition of everlasting life at last: *Verily, verily, I say vnto you, hee that beleeueth*

AAs 16.

Ioh. 3. 16.

on me, hath everlasting life: where Christ bindes his promise of everlasting saluation onely vnto the beleeuer, with the like asseueration he doth vnto this Penitent here, *Verily this day thou shalt bee with me, &c.*

And last of all, this may serue for ground of comfort vnto all Gods people, that they bee not discouraged, though they finde infidelity in them; wee haue no grace in this life in perfection, and they that haue had the greatest measure of faith, as wee haue heard, yet haue had the same mixed with doubtings and feares. And therefore it is recorded of the people of Israel, that when they were deliuered out of captiuitie, *they were like men in a dreame.* Onely wee are to take heed that wee doe not please our selues, or rest in any such doubtings, for that

3

Psal. 126.

Rom 4.11.

that will bee maruellous vncomfortable, but to labour to come out thereof, and to get assurance, which is done by frequenting the publike ministry of the Word, whereby faith is begotten and increased in vs, by the reuerent vse of the Sacrament of the Lords Supper, for that is the Scale of the righteousness of faith, by renewing of our repentance daily, and by keeping a more strict watch ouer our liues, whereby wee shall come daily more and more to bee settled and stablished in our holy and pretious faith.

*Text.**Verily I say vnto thee, &c.*

The next thing wee are to obserue in Christs assencration, is the certainty of his promise, the which to perswade this Penitent vnto, Christ is pleased to binde
with

with a kinde of oath, *verily. q. d.* Thou shalt not neede to doubt, or any way call into question that I now promise vnto thee, that thou shalt be this day with me in Paradise, for I assure thee thou mayest rest vpon it, that I will make good my word therein; though thou seest mee now without forme or beauty, forsaken of all, and accountest thy selfe vnworthy of such a mercy, *Verily I say vnto thee, this day, &c.*

That wee may obserue in the next place is, that

There is an vnchangeable certaintie in all Gods promises, his Word shall surely bee accomplished: *Heaven and earth shall passe away, but my Word shall not passe away.* He is not as man, that hee should lye, or the sonne of man that he should change. Hath hee said it, and shall hee not doe it?
who

Doff. 2.

There is an vnchangeable certaintie in all Gods promises.

Mat. 24.

Reu. 2.

Psal. 89. 33

Mic. 7. 20.

Mal. 3. 6:

who hath resisted his will? Hee is most iust in all his promises hee maketh with his seruants, and will in his due time accomplish all his iudgements threatned against the wicked, hee is yea and Amen, *The faithfull and true witnesse. I will not falsifie my truth* (saith the Lord) *My couenant will I not breake, nor alter the thing that is gone out of my lips.* Wee may see this in the Lords manner of dealing with his seruants, as to *Abraham, Dauid,* and the rest. *Thou wilt* (saith the Prophet) *performe thy truth to Iacob, and mercy to Abraham, as thou hast sworne to our forefathers in old time. I am the Lord, & change not,* and therefore he is called *Iehovah*, one, that as hee hath his being of himselfe, and from himselfe, so giueth he the being to all creatures, that haue their being,

so

so likewise giueth he being to all his promises. This is that *Iosuah* obserueth concerning the Lords promises made vnto the people of Israel, *There sayled nothing of all the good things which the Lord had sayd vnto the house of Israel, but all came to passe.* We may see this in that first couenant and promise God made with *Adam* hauing sinned, *The seede of the woman shall bruiſe the Serpents head;* what though the same promise seemes to be forgotten, it being almost 4000. yeeres after, wherein God made the same good. Yet when the fulnesse of time was come, God sent his Sonne. Wee must not tye the Lord to any time when to helpe, hee knoweth the fittest and the best time to relieue his distressed seruants.

Ios. 21. 44.

Gen. 3. 15.

Gal. 4. 4.

Neither are we to be discouraged, though we be not by and by

Ff

deli-

Psal. 13.

deliuered out of miserie. The people of *Israel* were promised deliuerance out of captiuitie, yet it was a long time first. *David* was delayed so long, before deliuerance came, as that hee crieth out, *How long wilt thou forget me?* God dealeth with men herein as a Physitian dealeth with his Patient, when he requireth wine in the fit of a burning Feauer, I will not giue it, saith hee, not because he will neuer giue him wine, but because hee knoweth when it is best to giue it, thus dealeth hee with his seruant, making choice of the most seasonable time to send comfort.

And as the Lord will in his due time make good his promises vnto his children; so will he also make good those his denuntiati-
ons of iudgements against the wicked. What became of his
denun-

denuntiation against the old world in the dayes of *Noah*? As God had a time to threaten, hee had a time also to punish. What became of that iudgement the Lord threatned against *Iericho*, that the man should bee accursed of God that should go about to reedifie that cursed Citie: *That he should lay the foundation in the blood of his eldest sonne, and reare up the gates thereof in the blood of his youngest sonne.* What though this Iudgement seemed to be forgotten many hundred yeares, did not the Lord make the same good afterwards in *Hiel*? And so likewise concerning the Prince of *Samariah*, that would not beleeue the Prophet, touching that plentie the Lord would giue in that City, the iudgement threatned for his incredulitie was afterwards inflicted vpon him.

Gen. 7.

Ios. 6. 16.

1. King. 16.
34.

2. King. 7.

Though the Lord bee full of lenitie, to keepe off his hand a long time from the wicked, yet all his iudgements shall bee accomplished in their season; and in the end the Lord will pay them home. For whatsoeuer hee hath said in his Word shall surely come to passe. Though it go well with the wicked a while, and they flourish like a greene *Palme-tree*, though their Cow calue in due season, though they haue riches, and leaue Inheritances to their babes; yet there is a day of reckoning, when all things that God hath threatened shall be accomplished.

Reas. I.

Mal. 3. 6.

And the reason hereof may be drawne from the vnchangeablenesse of Gods nature. *I am the Lord and change not.* Cursed *Balaam* can acknowledge this truth, percciuing in himselfe how hee

was

was led by an over-ruling hand
to blesse Gods people when hee
faine would haue cursed them.
*God is not (saith he) as man that
he should lye, neither as the sonne
of man that he should repent. Hath
he said, and shall he not do it: hath
he spoken, and shall he not accom-
plish is? Hee is (saith Iob) of one
minde, and who can turne him?
He doth what his minde desireth.*

Secondly, God is a God of
power, able of himselfe to per-
forme and bring to passe whatsoe-
uer the purpose of his will is; for
which cause he is called the *God
of might*: able to do whatsoeuer
hee will in heauen and earth. So
saith God of himselfe to *Abra-
ham, I am God all-sufficient. The
same saith he to Iacob, I am God
all-sufficient, grow and multiply.*
Our Sauour Christ saith, *With
God all things are possible.* Most

Num. 23.
19.

Iob 23. 13.

2

Gen. 17. 1.

Gen. 35. 11

Mat. 19. 16

Vse 1.

plentifull be the places that commend vnto vs the power of God, and all to shew that nothing can hinder him from executing the purpose of his owne will.

Seeing then that there is such an vndoubted certaintie in Gods Word, both in respect of his promises made vnto the godly, as also in respect of his threatenings denounced against the wicked. This may serue for ground of singular comfort vnto the godly. For hereupon may they stay themselues in a comfortable expectation of all those promises he hath made vnto them in his Word. How many prophecies and promises hath the Lord already fulfilled for his Church and people, which were neither in the power of Sathan, nor in the craftie deuices of wicked men to make frustrate. Such as are the manifestation

Station of Christ in the flesh; the calling of the Gentiles, &c. So shal it be touching all those promises that are not yet accomplished. Such as are,

The calling of the Iewes; what though now they be cut off for a time, through their vnbelcose, God hath promised to graft them in againe; and he will make good his promise.

Rom. 11.

The ouerthrow of Antichrist, *That hath made all Nations drunke with the wine of her fornication*: What though now she sit as a Queene, and saith, I shall see no more sorrow, God will bring her plagues vpon her in that day, when he will visit her in wrath, and render vengeance vpon her, for all her spirituall whoredomes she hath committed, and innocent blood of the Saints she hath shed.

The resurrection of our bodies, what though now they moulder to ashes, and taste of corruption, they shall not perish in corruption, but the Lord Iesus shall raise them vp in the last day, and make these vile bodies of ours like vnto his glorious body.

2. Pet. 3.4.

The comming of Christ to iudgement; What though the cursed Atheists of the world say, Where is the promise of his coming, for since the beginning all things continue alike? *Yet the day of the Lord will come as a Thiefe in the night.* And hee that hath promised to come, will come, and will not tarry.

2. Tim. 1.12

Yea, for whatsoever we haue a promise, say, *I know whom I haue beleeued.* His word is vnchangeable as himselfe is, who is truth it selfe, and cannot lye.

2

And as this yeelds matter of comfort

comfort and consolation vnto the
godly, in the vndoubted expecta-
tion of his promises that are yet
to come; So serues it also to set
out vnto vs, the miserie of all wic-
ked and vngodly men, euery im-
penitent and hard-hearted sinner,
for God will not dally with vs,
but will in time make good all his
threatnings hee hath denounced
against sinne and sinners; for God
is vnchangeable, true in the one,
asin the other: he tendereth his
Iustice as he regardeth his mercy.
Oh the miserie of euery impeni-
tent and hard-hearted sinner, that
lieth in sinne, and so vnder the
curses of the Law, hee is as sure
one day to partake of the same,
as if he were vnder them already.
And indeed if the question were
asked, what difference there were
betwixt the damned in hell, and
the impenitent on earth: I know
none

none other but this, the one is a reaping the reward of sinne, the other is a heaping vp of wrath against that day : the certaintie of iudgement is to them both alike. O that all wicked and vngodly men could but see their happinesse, that that day is not yet come vpon them, but that the Lord doth yet affoord them a season of grace, and time to repent in; and that they would remember *Solomons* Prouerbe, *A prudent man foreseeth the euill, and hideth himselfe.* It is righteoufnesse that deliuereth from death. Whereas *Riches* auaike not in the day of wrath : nor no outward thing can profit in the euill day.

Pro. 12. 3.

Pro. 11. 4.

Text.

Verily I say vnto thee.

As Christ was pleased to compassionate this man in this time of his

his miserie, pardoning his sinnes,
and receiuing him into fauour; so
he would haue him perswaded of
his loue herein, and no way to
doubt or question the truth of his
promise. *Verily I say vnto thee,*

Gods children as they haue
Gods Word to assure them of
the pardon of their sinnes vpon
their repentance, so it is his plea-
sure that they should beleue the
same his promises vnto life and
saluation, and no way to doubt of
the truth thereof. This is the te-
nure of that couenant of grace
God makes with his Church.
*This shall bee my couenant, I will
make with the House of Israel, after
those dayes, saith the Lord, I will
put my Law in their inward parts,
and write it in their hearts, and I
will be their God, and they shall be
my people, &c. And they shall all
know me from the greatest of them*
to

Doct. 3.
Godly
must labor
to be per-
swaded of
Gods loue
towards
them.

Ier. 31. 33.
34.

Can. 2. 16.

1 Ioh. 3. 1.

Ver. 2.

Ver. 14.

to the least of them. It is the speech of the Spouse that speaketh thus, *My beloved is mine, and I am his.* The Church there was thoroughly perswaded of Christs loue againe, *Behold* (saith Saint Iohn) *what loue the Father hath shewed vnto vs, that we should be called the sons of God. Now we are the Sonnes of God, &c.* and hereby wee know, &c.

Obiect

But this Thiefe might know this, because Christ did assure him of the certaintie of his saluation: but what is that to vs, doth it therefore follow that we may?

Resp.

2 Cor. 13. 5

Yes verily this comfort is not intayled and appropriated to this Penitent onely, but he would haue all his seruants to make their calling and election sure, and to work out their saluation in feare and trembling; and for the further clearing of this truth, consider

First

First, that the promises of God howsoever they be made in generall termes, every one is bound to make a particular application thereof vnto himselfe. As in Princes Lawes and Proclamations, all the Subiects stand bound to take notice ther of, and to make a particular application thereof vnto himselfe, as if the same law were made for his owne person. Euen so the Gospell and the promises therein made vnto the faithfull, runne in generall to all beleeuers. Now every soule that would haue the comfort thereof, must make the particular application thereof vnto himselfe, according to that of the Prophet, *The iust shall line by his owne faith.*

Hab. 2. 4.

Secondly, every one shall bee saued by a particular faith of his owne; no man can bee saued by another mans beleeuing, no more then

then one man can bee nourished by another mans feeding. *The iust shall live by his owne faith.* No faith is of that nature that it is euer exercised about applying of Christ, his merits, his righteousnesse and obedience to the soule of euery true beleeuer.

3

Rom. 4.11

Thirdly, the Lord to this end hath given vs his Sacraments which are called *the Seales of the righteousnesse of faith*, and these we know are deliuered in particular to euery one, thereby to assure him of Christ, the pardon of his sinnes, and the saluation of his soule in particular.

The vses follow.

Vse 1.

This serues then in the first place to let vs see what an vncomfortable Tenet that is in the Church of Rome, that teach and hold that no man in this life can attaine to any assurance of his saluation,

saluation, other then coniecturall, vnlesse it bee made knowne vnto him by speciall reuelation; nay, more by the Councell of Trent, he is in danger of an *Anathema*, that is, to be accursed, that shall affirme that hee is assured of his saluation. He that will be a Papist, is bound by the rule of that religion, to the end and period of his dayes to liue in suspence, a most vncomfortable religion, and then the which, what more vncomfortable Doctrine, it being the break-neckke of all true comfort vnto a Christian soule.

We teach and hold that a Christian may doubt, which is not his vertue, inasmuch as doubting is opposite vnto faith, and therefore if the one bee commanded, the other must needs bee forbidden. They teach & hold that we must doubt, and *let him be assured*, saith the
the

the Councell, if hee either thinke or indeuour any certaintie or assurance. *Miserable comforters* are they, as *Iob* saith of his friends: and herein what doe they else, but rob God of his glory, and deprive a Christian soule of his chiefeft ioy.

Now I would not be mistaken, as though I meant that the comfort and assurance of a Christians saluation, were so firme and certaine, as that the same were neuer intermixed, and ouer-clouded. There is no such assurance in this life to bee looked for, nay rather Gods people haue felt much feare and doubtings in themselues. *Hezechias* complaines, that the Lord had *bruised his bones like a Lyon*. And *David* is full of complainings, *I am cast out of thy sight, will the Lord shew no more fauour? and hath hee shut vp his louing kindnesse*

Esa. 39.

Psal. 31. 22
Psal 77. 7.

kindenesse in displeasure? And againe, My eyes faint for wayting so long upon my God. Nay, I dare adde this further, that hee which neuer doubted of his saluation, had neuer true faith to belecue aright the pardon of his sins, and the assurance of his saluation, for hadst thou faith, thou mightest assure thy selfe that Sathan would winnow thee.

But what manner of assurance then is this you speake of?

Not an assurance that is free from doubtings and feares, but such an assurance that labours after assurance. Assurance that wrestles and combats with doubtings and feares. It is the wisdom of God by this meanes to settle and stablish the hearts of his seruants. A man that hath newly planted a tree, will bee euer and anone shaking of it, not purposing to over-

G g throw

Psal. 69.3.

Quest.

Answ.

throw it, but to settle it the more: and thus the Lord by suffering the faith of his chosen sometimes to be shaken, will haue their hearts rooted and grounded in him, whilest they learne to deny themselves, and to rest in him their strength.

2

Secondly, seeing it is the pleasure of our good God, thus to cheere vp the hearts of his chosen in their Pilgrimage here, to fill their hearts with such ioyes, and to giue them such secret and sweet raptures in the sence of his fauour in his Sonne, whereby with the Spouse they *role themselves upon the beds of roses*, as she confesseth, and that to cause them so much the more cheerefully to serue him. This may serue for our instruction to try our hearts, and to see whether the worke of grace and of faith be wrought in vs. It is the aduice

Can,

advice of the Apostle, *Prove your selves whether ye be in the faith:* & how shall we doe this, but by making particular application vnto our selues of those things wee beleene. In the matters of this life it is euery mans care to deale vpon certainties, for tenures of lands, for Conueyances, Leases, &c. Councell is entertained, and euery word therein is scanned, men will not deale but vpon good grounds. But alas, for the matter of our chiefe inheritance, how simply doe men deale therein, they are content to rest vpon a bare hope, and thinke that a *Lord haue mercy vpon mee*, will serue the turne. What meaneth the Apostle to say, *Giue all diligence to make your calling and election sure:* but to shew that a Christians chiefest care must be for this.

But how may a man come to
this

this assurance of his saluation ?

Ans.

Ioh. I. 12.

Wee must get good euidence and assurance of our faith in Christ, for so saith the Apostle, *As many as beleeued in him, to them gaue he this power to be made the sonnes of God, euen to them that beleue on his name.* And againe, *We are saued by faith.* No man can haue the spirit of adoption, that wants faith to beleue.

Rom. 10. 17

Now for the obtayning of this grace of sauing faith, the ordinary meanes is the preaching of the Word: *faith commeth by hearing,* and the Gospell is called the *word of faith* : vpon that then wee are to attend with all care and diligence, as we looke to get faith, and so consequently, the saluation of our owne soules.

2

Secondly, the Apostle giues this note how to know our adoption, and so consequently whether

we

wee be in the state of saluation or not, *His spirit beareth witnesse to our spirit, that we are the sonnes of God.*

Rom.8.16.

Now concerning this testimony of Gods spirit, I will not make my selfe so skilfull to define what it is, it is better felt then exprest. The Prophet calls it *The hearing of a voyce behinde vs*, whereby the heart comes to be perswaded of it reconciliation with God.

Esa.38. 21.

But how shall I know that my perswasion is not presumption?

Quest.

There be two speciall markes whereby we may distinguish betwixt them.

Ans.

First, that vndoubtedly is the voyce of Gods spirit, when comfort and assurance is felt in the heart, after such time as the heart hath first beene humbled and cast downe in the sight and sence of sinne; *My heart (saith David) is as*

Psal.

waxe, it is molten in the middest of my body, for in the time of a mans securitie, when hee hath little or no apprehension of sinne, then for a man to hope well, and to conclude of his owne saluation, is no strange thing; nothing is more vsuall in the world amongst meer naturall men that neuer felt the smart of sinne, then to bragge and boast of this assurance of saluation: but alas, they raise vp this building but vpon a sandy foundation, which will neuer stand in the time of tryall: for it is Gods manner of dealing vsually in this work of mans saluation, to lay full low, whom hee intendeth to aduance full high; by sorrow to bring them vnto ioy, by death to bring them vnto life, and by their humiliation for sinne, to bring them to glory: so that when a man hath once truely felt the smart of sinne,
when

when a man hath once combated with Gods wrath, and the terrors of hell haue possessed his soule, here is a good foundation to build the hope of heauen vpon, for humiliation is the ground of exaltation, and after this to stay a mans selfe vpon the promise of God in Christ, is vndoubtedly the voyce of Gods spirit, a token of true comfort, and a note of true ioy.

Secondly, when comfort ariseth from the comfortable vse of the meanes God himselfe hath appointed, such as are the preaching of the Word, the reuerent vse of the Sacrament, prayer, reading of the Scripture, meditation, &c. for the Lord is euer a maintainer of that course which hee himselfe hath sanctified and set apart to the same end: so then try thy assurance thus, hath it beene layd in godly sorrow for sinne? hast thou

attended the poasts of the Lords Sanctuary, &c. This is vndoubtedly the voyce of Gods spirit, and not of presumption. But if on the contrary part, thou neuer yet feltest such grieffe of heart for sinne, thy conscience did neuer yet torment thee in the sight and sence of sinne, neither hast thou euer had any delight in the Lords Sabbaths, nor the duties of holinesse, &c. O deceiue not thy own soule, thy hope of heauen, of eternall life and saluation is meere presumption, and no true assurance.

Text.

Thou shalt be with me

2
To whom.

The next thing wee are to obserue, is the person to whom the promise is made, and that is the Penitent that had confessed a good confession, and had giuen so good testimony of his faith in Christ, acknowledging

acknowledging his deitie at this time, when all the world despised him, and resting on him alone for life and saluation, to him is the promise made, *Thou shalt be with me.*

Whence we may note first of all, The wonderfull force of the prayers of the godly, how powerfull and effectuell the same are with God. Such as lay a good foundation in humiliation for sin, and haue laboured by true repentance their reconciliation with the Almighty, these are they that preuaile most of all with God in prayer. See we this in the example of this poore *Penitent*, who hauing giuen good testimonie of his true repentance and conuersion vnto God, how powerfull is he in prayer, what a gracious answer doth the Lord giue vnto him, Verily, thou shalt bee with me.

The

Doct. I.

The prayers of the godly very effectuell with God.

Pfal. 145.
18. 19.

Num. 11. 3.

Iſa. 65. 24.

Pfal. 120. 1

The best way to haue our wills satisfied and our requests granted, is to be godly, for to such is the promise made. *God is neare to all that call vpon him, yea to all that call vpon him in truth. Hee will fulfill the desires of those that feare him, he also will heare their cry and will helpe them.* We may see this in the Lords mercifull dealing with the people of Israel, who being sore oppressed by the *Canaanites*, who tooke of them prisoners, they humbled themselves, and besought the Lord, and the Text saith, *The Lord heard the voyce of Israel.* Yea the Lord to testifie that his readie disposition, to heare and to grant the prayers of his seruants, declareth by his Prophet, saying, *Before they call I will answer, and whilst they speake I will heare.* Thus *Danid*, I called vpon the Lord

Lord in trouble, and he heard me.
 The faithfull being suters vnto
 God, are alwayes sure of good
 successe, yea many times aboue
 that they aske or thinke, as wee
 shall see hereafter in this Penitent,
 that the Angell telleth *Cornelius*,
 a godly man, that *his praiers were*
heard. Yea the more Gods people
 can get their hearts to be broken
 and humbled in the sence of their
 finnes, the more powerfull and
 effectuall are their prayers with
 God. *A broken and contrite heart,*
O God, thou wilt not despise. This
Dauid found by comfortable ex-
 perience in himselfe, that when in
 the pride of his heart hee had
 numbred the people, for whose
 sinne the Lord sent that grieuous
 plague vpon them. When hee
 humbled himselfe, before the
 Lord, confessed his sinne: *It is I*
that haue sinned: But what haue
these

AA. 10. 4.

Psal. 51. 17.

1. Chron.
 21. 17. 27.

Pfal. 107.
10.

Exod. 17.

2. King. 13.
14.

Reas. 1.

these sheepe done? How suddenly
vpon this did the Lord command
the Angell to put vp his sword?
When Israel was in great affli-
ction and distresse, still *They cried*
vnto the Lord in their troubles,
and the Text saith, *He deliuered*
them out of their distresse. How
powerfull were the prayers of
Moses against the *Amalekites*, that
Israel preuailed all the while the
hands of *Moses* were held vp, and
he besought the Lord in the be-
halfe of the people: Yea *Ioash*
doth acknowledge that the pray-
ers of *Elisha*, an holy Prophet of
God, stood his kingdome in more
stead, then all the chariots and
horsemen of Israel could do.

Neither is this to be wondred
at, that the prayers of the faithfull
are of this force with God to pre-
uaile with him. For,

First, God giueth vnto his
chosen

chosen ones the Spirit of supplication and prayer; Which doth so enable the faithfull vnto this duty, that they will haue no nay, or receiue no repulse at Gods hand, according to that of the Apostle; *This is the assurance we haue in God, that if we aske any thing according to his will, he heareth vs. And if we know that he beareth vs, whatsoeuer we aske we know that we shall haue the petitions we desire of him.*

Secondly, to comfort the hearts of his seruants, and to minister vnto them a comfortable expectation to be heard in praier, he is pleased to passe his promise out of his owne mouth, and to assure vs by his owne word, that we shall obtaine our desires, saying, *Aske, and ye shall haue: seeke, and ye shall finde: knocke, and it shall be opened vnto you. For euery one*

Zach. 12.

1. Ioh. 3.
14. 15.

2

Mat. 7. 7.

one that asketh, receiveth, &c.
 This is indeed the very ground-
 worke and foundation of the
 Christian prayer, namely, Gods
 promise, which is as true and va-
 changeable as himselfe is, without
 which wee could neuer so confi-
 dently come vnto him.

Object.

But many of the godly haue
 praied much and often vnto God,
 and yet the Lord seemeth not to
 heare nor to answer?

Answ.

God doth not forget his ser-
 uants, though for a time he defer
 to answer. God made *Abraham*
 a promise of a sonne by *Sarah*,
 this *Abraham* expected, ten,
 twentie, yea almost thirtie yeares,
 who would haue thought all this
 while that God had forgot his
 promise? but yet we know at last
 in a seasonable time God remem-
 bred the couenant and promise
 that he made with *Abraham*, and
Sarah

Sarah had a sonne. The Lord promised the posteritie of *Abraham* the Land of *Canaan*, yet in what a miserable bondage were they in, in Egypt vnder *Pharaoh*, and that for the space of foure hundred and thirtie yeares; who would not haue thought that surely God had not remembered his promise to *Abraham*? yet at last the Lord brought them out with a mightie hand and stretched out arme.

But what might be the reason of the Lords dealing with his people after this manner?

Doubtlesse God delayeth to answer the requests of his seruants till a more seasonable time; like a skilfull Physitian, whom when his Patient being sicke of a burning Feauer, shall aske wine, will not giue it him, knowing indeed that that is no time to drink wine.

Quest.

Ans.

wine. The Lord, in whose hands are times and seasons, chuseth euer a fit time to answer the requests of his seruants.

2

Secondly, the Lord will haue many times the case of his seruants desperate, and they themselves past all hope of deliuerie, in respect of any humane helpe; to the end his owne power, loue, goodnesse and mercy should bee acknowledged in sending vnto them vnexpected deliuerance. How could the *Jews* but acknowledge Gods goodnesse towards them in the time of *Hester*, when they were all appointed vnto death, when besides all hope the Lord sent them deliuerance? How could *Israel* but acknowledge his mightie power and stretched out arme, when they came out of the land of *Egypt*, when the Sea was before them, the *Egyptians* behinde

hinde them: the mountaines on each hand of them, and they left voide of all humane helpe and meanes to escape? Now was it a seasonable time for the Lord to steppe in, that his owne power and stretched-out arme might be scene. At what a low ebbe did the Lord bring *Daniel*, and those three worthies, when one in the *Lyons* den, the other in the fierie fornace, when all hope of deliuerance was past, and humane help failed, then was his power most scene, and then was deliuerance most seasonable.

Exod. 15.

Dan. 3.

Thirdly, in Gods delayes then is there a seasonable time for the exercise of all those graces that hee hath betruusted his seruants withall, such as are, patience, faith, hope, &c. For it is the storme that proues the Mariner; and the battell, the Souldier: whose experi-

3.

H h

ence

Vse 1.

ence and valour till then cannot be knowne.

If the prayers of Gods seruants be thus powerfull and effectuall with him, This may be a notable encouragement for all Gods people, to be frequent in this dutie, and to be incessant in their prayers, and not to giue him over, though wee be not answered at first. No doubt *Hanna* and *Zachary* had often prayed for children, yet obtained not. Notwithstanding they prayed still, and at last the Lord heard them. So *Daniel* he was in heauineffe three weekes of dayes, and to his thinking God heard him not, yet the Lord heard him indeed from the first day, as hee said to *Daniel*, *From the first day that he had set his heart to understand.*

Dan. 10. 12

Paul when the pricke of the flesh was giuen vnto him, the messenger

senger of Sathan was sent to buffet him; hee therefore besought the Lord that it might depart from him. But he receiued this answer, *My grace is sufficient for thee, my power is made perfect in thy weaknesse.* Paul was heard though not at the first: and therefore when wee shall pray for some blessing of the Lord, which we stand in need of, or when we shall craue power of the Lord ouer some vn-
ruly affection of ours; though we haue not answer by and by, yet wee are not to leaue off. This Christ teacheth vs when he saith, *shall not God avenge the elect, that cry day and night vnto him?* Marke there Christs sweet application of that vnrighteous Iudge, to teach vs to continue our suites, and to hold out, and then we shall not misse in the end.

Secondly, this shewes the hap-

2. Cor. 12.
7.3.9.

Luk. 18.

2

Mal. 3. 14.

pie priuiledge of Gods Church and people, that no man should say, *It is in vaine to serue the Lord, and what profit is it that we haue kept the commandements, and haue walked humbly before him?*

Ioh. 16. 24.

It is sure to go well with them, they are in great credit & esteeme in the Court of heauen; they are all Fauourites to the great King of heauen and earth, and he hath commanded such at all times, to haue free acceſſe vnto him, and to inlarge their desires with a promise of a gracious answer, *Aske (saith our Sauour) and ye shall receiue, that your ioy may bee full.*

Rom. 8. 37.

What though for a time they lie vnder troubles and sorrowes, miseries and afflictions, *Are they not herein more then conquerours through him that hath loued them?* The present miseries of the faithfull cannot hinder their happinesse,

nesse, but through the Lords goodnesse they shall make way to their euerlasting felicitie.

Let all Gods people then walk worthy of this calling, and take heed that they no way forfeit his fauour and loue. There is no comfort like vnto this in this life, at all times to haue free accesse into Gods presence, and to haue a comfortable returne of our prayers, to obtaine health in sicknesse, rest in trouble, safetie in danger, ioy in sorrow, comfort in aduersitie, yea hope in death, and assurance of future happinesse with this Penitent here when wee depart hence: then the which what greater royalties and priuiledges can there belong to any?

Thirdly, seeing all the faithfull are thus sure of audience, and a comfortable returne of their prayers at all times; This may prouoke

Psal. 81. 10.

Psal. 50. 15

Iam. 5. 16.

Psal. 72. 12.

Isa. 44. 3.

all Gods people to be frequent in this dutie, *The righteous cry, and the Lord heareth and delivereth them out of all their troubles.* And againe, *The Name of the Lord is a strong Tower, the righteous flie vnto it, and are helped.* The Lord doth call vpon vs that we should call vpon him. *Call vpon mee in the time of trouble, and I will heare thee, and deliuer thee.* This is the onely refuge of a Christian in time of trouble and distresse. Onely care must be had, that wee be earnest and constant in our suites, *For the prayers of the righteous auailen much, if it be feruent.* God delivereth the poore when hee crieth. If wee would haue hearing, there must bee crying. God poureth forth floods of grace: But vpon whom? *On the thirstie ground.* Indeed many pray, and preuaile not, because they do it
so

so drowsily and carelesly, the Lord defers to keepe them, because they are not fit for helpe, they strue and wrestle not with God as *Jacob* did, and this is the reason that the godly many times are not answered in prayer.

Thou shalt be with me

Text.

Many were the offences of this man, and of long continuance, yet mercy in a moment taketh them all away: very sweet and comfortable may our lesson be,

That the finnes of the Penitent cannot hinder their saluation, but the Lord is mercifull to great sinners when once they come to see their finnes, and truly convert and turne vnto him, wee may see the truth hereof in this present example. Here we haue an example of humane frailtie, of a man led

Doct. 2.

The sins of the Penitent cannot hinder saluation

by the sway and swinge of his owne corruptions, one that had runne riot a long time, living by rapine, cruelty, cutting of throats, shedding of bloud, and in all manner of excesse, without God in this world, led by the god of the world, yet now at last receiued into fauour. It skils not what our sinnes are, or how great they haue beene, but how true our sorrow and vnfeined our repentance is: repentance going before, mercy euer followeth after. This the Prophet teacheth in the name of the Lord, *Wash you, make you cleane, put away the euill of your doings from before my eyes, cease from euill, &c.* Come now and let vs reason together saith the Lord, *Though your sinnes be as scarlet, they shall be as white as snow, and though they be red like crimson, &c.* The same the Lord declareth by

by his Prophet Ezechiel, where he saith, *If the wicked will turne from the sinnes he hath committed, and keepe my statutes, and doe the thing that is lawfull and right, he shall surely live and not dye.* This truth is further cleared by that of Iob, God (saith hee) *looked upon men, and if one say I haue sinned and perverted righteousness, and it doth not profit me, he will deliver his soule from going into the pit, and his life shall see the light.* Yea, this is the thing that Salomon prayeth for in that excellent prayer of his at the dedication of the Temple, *If they turne unto thee with all their hearts, in the land to the which they be carried captives, and retorne, and pray unto thee saying, We haue sinned, wee haue transgressed and done wickedly, then heare thou their prayer in heauen, &c.* Consider the

Eze. 18. 21
22. 13.

Iob 33. 27.
28.

1 Reg. 8. 47

2 Chro. 33
12. 13.

Luk. 17. 48
Act. 16. 26.

Act. 2. 37.

Reas. 1.

the example of *Manasses*, how desperately wretched and sinfull soeuer hee had beene, yet in his captiuitie, returning vnto the Lord with all his heart, found mercy with him. Of *Peter* that denyed his Master, of *Paul* that persecuted the Church, of *Dauid* that committed Adultery and Murther, of *Salomon* that fell to idolatry, of *Mary Magdalene*, out of whom were cast seven devils, of the Iewes that crucified the Lord of life, of the Iaylor, &c. All which repenting of their sinnes, and returning from their iniquities, had their sinnes pardoned, and were themselves receiued into fauour: neither is this a thing to be wondred at, for,

First, consider that it is a thing agreeable to Gods iustice, that he should be gracious and mercifull to those that truly repent, for so
saith

saith the Apostle, If wee confesse our sinnes, he is faithfull and iust to forgine vs our sinnes, and to cleanse vs from all unrighteousnesse. Vpon this ground, the holy Apostle tearmes that which God will bestow at the day of account vpon the elect, a Crowne of righteousness, and that which shall be conferred vpon them by that righteous Iudge, not because the workes of the faithfull are meritorious, as the glosse of the Papists is vpon that place, but because of the Lords mercifull promise made vnto euery true beleeuer in Christ, and hauing made himself a debtor by promise (saith an Antient) it is agreeable to iustice that he should performe the same.

Secondly, to haue sinne pardoned, is a speciall priuiledge of the Church, and the members of it onely.

Esa. 53. 24.

onely. *Thy people that dwell therein shall haue their iniquities forgiven:* Yea, it is part of that promise God hath made to those that are within the couenant. *The dayes come saith the Lord, that I will make a new couenant, for I will forgive their iniquitie, and remember their finnes no more.*

3

A third reason may bee taken from the nature of true repentance, which doth as fully blot out sinne out of Gods account, as if the same had neuer beene committed, for whereas sinne is a *debt*, *forigie vs our debts*; Repentance is a cancelling of that band, and a discharging of that debt.

Vse 1.

Seing then that the finnes of the penitent cannot hinder their saluation, this Doctrine may bee a *Noahs Doue*, a messenger of glad tydings vnto the godly, and that which may yeeld singular comfort

fort to euery penitent sinner. Is thy heart cruelly humbled in the sence of thy sinnes? is it thy chiefest grieve and sorrow that thou hast offended so good and so gracious a God and Father in Iesus Christ? doth thy spirit droope and groane vnder the burthen of thy transgressions, so as thou abhorrest thy selfe with *Iob*, and repentest in dust and ashes? Thou canst passe the sentence of condemnation against thy selfe, acknowledging that if the Lord should doe thee iustice, he might iustly condemne thee for euer. Consider then for thy comfort, this being thy case, God cannot withhold from thee comfort, it cannot stand with the rule of iustice to deny thee mercy. Nay, more, thou mayst in a holy boldnesse challenge God of his word and promise, which it cannot stand

Iob 42.6.

stand with his honour and iustice not to performe. God should not be iust in his promises, if he should not pardon the sinnes of the penitent.

O how may this comfort the hearts of such as mourne in Sion, that hang downe their heads as being ashamed to lift vp the same to heauen, that goe mourning all the day long; let such comfortably apply this doctrine vnto themselves. Thou desirest nothing more in all the world, then Gods fauour, his countenance & grace, and it is thy greatest griefe that thou inioyest it not: Remember to thy comfort, Christ *will not* quench the smeking flaxe, nor breake asunder the bruised reede; he can as well deny himselfe, and cease to be God, as to deny mercy to those that truly see their sins, are humbled for them, and sue vnto

Mat 12. 20

vnto him for the pardon of the same. And for thy further comfort herein, consider that thy sins, whatsoeuer they haue beene, haue beene but the sinnes of a poore, weake, and fraile man, and the mercy thou shalt haue in the pardon of them, is the mercy of a God, euen of a *God of mercy*, betwixt which there is no comparison.

But doth not God without repentance, grant remission of sins, how then is remission of sinnes, saluation, and eternall life his free gift?

I answer, that remission of sins, and eternall life, is his free gift.

First, because howsoeuer they are not giuen without repentance and faith, yet they are not giuen for these things sake.

Secondly, euen these gifts and graces, truly to repent, and to belecue,

Quest.

Ans.

1

2

1 Tim.

belecue, are not of our selues, neither are they common to all, but they come from God, *proving* (saith the Apostle) *if at any time God will giue them repentance vnto life.*

3

Thirdly, repentance and faith are requisite not to shew for what, but rather to shew to whom remission of sinnes, and eternall life doth belong and appertaine, and serue to qualifie Gods people for the promises of life and saluation.

Vse 2.

Secondly, seeing that repentance for sinne doth thus qualifie a man for remission of sinnes, and so for life and saluation: it shall then bee our wisdom to labour for repentance aboue all things in the world, to lay hold vpon the opportunitie of grace offered, and speedily to returne, not to deferre the same from day to day, lest our hearts come to bee hardened through

through the deceitfulnesse of sin: take wee heed that wee doe not abuse his patience and forbearance, or take occasion of libertie to turne this grace of his into wantonnesse: *Shall we sinne* (saith the Apostle) *because grace should abound?* God forbid. Nay rather let vs know that *they that wait upon lying vanities, forsake their owne mercy.* The longer that any remaine in the mire of sinne, the faster they sticke therein; God will not at all times offer the like mercy, neither will he euer stand and knocke at the dore of our hearts; let vs then lay hold vpon the opportunitie offered, lest our repentance at last come too late.

Thirdly, seeing wee haue such a mercifull God & louing Father, that is so ready to shew mercy, and to receiue vt into fauour vpon our true repentance; Let vs labour

Rom. 2.4.
Rom. 6.1,2

Ion. 2.8.

Reu. 3.

Vse 3.

to bee like vnto God, and shew that wee are children of such a Father, by our long sufferance towards our brethren that iniure vs. There is no one thing that doth more manifestly declare the image of God to be renewed within vs; then this propensenesse and ready disposition to forgive the iniuries of our brethren.

How earnestly doth the Apostle perswade vnto this duty, when he saith, *Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindenesse, humblenesse of minde, meekenesse, long-suffering, forbearing one another, &c.* And to this end Christ propoundeth that parable in the Gospell, of the King taking account of his seruants, and therein shewes the mercifull dealing of him that had ten thousand talents forgiven him, yet would take his fellow

fellow by the throate for tenne talents; and therein will teach vs that if we would haue pardon at Gods hand for the greater, wee must forgiue the lesser, whereas such as wil not forgiue the iniuries of others, this shewes that they are stamped with the very image of Sathan, who was malicious and a murtherer from the beginning, and indeed there shall be iudgement mercilesse to him that sheweth not mercy.

Shalt be with me

Here wee haue the promise it selfe, which is to be with Christ in his glorious kingdome. That in as much as by faith he was able to discerne Christs Deity in this base and low degree of his humiliation, and by a liuely faith did rest on him alone for life and saluation. Christ will not suffer his faith to faile, nor himselfe to bee

Text.

3.

Promise it selfe.

disappointed of the end thereof, but grants him his hearts desire. *Verily thou shalt be with me.* The Instruction is,

Doct. 1.
They that
in misery
wait vpon
God, shall
not misse
of comfort
in the end.

Pro. 13. 17.

Psal. 37. 37

Pro. 11. 7.

Iob 17. 8.

That they that in miserie seeke vnto God, and rest on him, shall bee sure of comfort in the end. There is no labour lost in seeking and seruing of him, but howsoever their present miseries are great, yet as *Mordecai* said to *Hester*, *Deliuernance will come. Let thy heart be in the feare of the Lord continually* (saith *Solomon*) *for surely there is an end, and thy hope shall not bee cut off.* So *David*, *Marke the upright man, and behold the iust, the latter end of that man shall bee peace. Whereas the hope of the wicked shall perish.* And as *Iob* saith, *What hope hath the hypocrite when God shall take away his soule?* Meaning indeed hee hath no hope. And againe, *There*

Isa. 48. 22.

is no peace to the wicked, saith my God. So that the condition of Gods people, euen in their deepest aduersities and miseries, is farre better then the condition of the wicked, in their chiefest prosperitie: For the one is sure that the end of his life will end his misery, and finish his sorrow, and enter his possession of euerlasting felicitie. Whereas the candle of the wicked at last shall be put out, and their fleeting pleasures which they haue had for a time heere, shall bring at last an eternall weight of torment, as our Saviour saith, *Woe to you that laugh, for you shall waile and weepe.* Would we haue some examples for the further clearing of this truth? How many miseries did the Israelites go vnder, and that for the space of foure hundred and thirtie yeares, yet at last the Lord

Luk. 6.

gaue them rest in the promised Canaan? How long was *David* persecuted before he came to the kingdome, and after, yet at last the Lord gaue him rest? Again, how sore were his inward feares and terrours by reason of sinne, yet at the last filled with comfort? How dealt the Lord with *Iob*, both in respect of his outward man, and temporall estate, of a great Prince the Lord brought him to the dunghill. And for his soule, doth hee not often complaine, that God *Had set him as a* *But to shooe at.* And that the Ar- rowes of the Almighty had drunke vp his spirits, yet at last dyed peaceably? And there is reason for it.

Reas. I.

Psal. 50. 15

First, the Lords owne promise, *Call vpon mee in the time of thy trouble, and I will heare thee, and deliuer thee.* Which promise of his

his the Lord hath euer made good from time to time, putting an end at last vnto the miseries of his seruants, and giuing them rest: and in this regard there is nothing in all the world more sure and certaine, then the good successe of the hope of Christians, it neuer misseth of that it aymeth at, for their *hope* which is the *Anchor* of the soule, hath *faith* for the ground of it, whereupon it fasteneth it selfe. And further, Gods truth and faithfulnessse to assure them of the truth thereof.

Rom. 5. 5.

Secondly, it is God that inclineth the heart to seeke him, and causeth the soule so to hunger and thirst after him. All which are cleare demonstrations that the Lord hath a purpose to giue them comfort at last. Vpon this verie ground *Dauid* concludeth the helpe and deliuerance of Gods people

psal. 10. 17.

people in distresse, Lord (saith he) thou bearest the desire of the poore: thou preparest their heart, and thine eare inclineth thereunto.

Thirdly, God delaying to helpe his seruants by and by in time of miserie and distresse, doth prouoke them to pray so much the more earnestly and frequently vnto him, drawing away the heart from the world, and causing the soule to haue the more secret communion with the Almighty, and so must needs bring comfort in the end:

Vse 1.

Seeing then that those that seeke vnto God, and wait vpon him, shall haue comfort in the end, as we see in this poore Penitent here. This may serue them in the first place to stay the godly in the time of their forest trials, not to despaire, not to murmur, repleine and complaine, as if their

case

case were desperate: *For in due time they shall reape, if they faint not.* What though for a time they beare the burthen and the heate of the day, when the Euening commeth they shall not misse of their reward; and then they shall see, and acknowledge with the Apostle, *That these light and momentany afflictions which are but for a season, shall bring with them an eternall recompence of reward.* In the meane time let vs possesse our soules in patience: tarric the Lords leasure, and waite vpon him; our labour shall not bee in vaine in the Lord. After all the boysterous stormes in this life, wrestlings against sinne, Sathan, and our owne corruptions, and against malicious and wick d men, *Delinerance will come*, and the godly shall find it most true in the end, that they that waite
vpon

Luk. 21. 18

2

vpon him shall not bee ashamed.

Secondly, it may serue to admonish vs, that we take heed that we do not preuent the Lord, and forestall that comfortable issue we might haue of our miseries and afflictions, either by not seeking of him, when miserie is vpon vs, or by vnlawfull wayes and means to seeke to come out of them. This is indeed to rob God of that honour that is due vnto him, in waiting for his helpe; and our selues of that comfort wee might otherwise haue, of a seasonable deliuerance if we had sought and waited vpon him.

Thou shalt be with me.

That is, with the soul of Christ, for his body went from the crosse to the graue, q. d. Since thou hast confessed my name, and desirest principally the fruition of mee, thou shalt be satisfied in the thing
thou

thou desirest, *Thou shalt be with me.* Note hence,

That the soules of the faithfull after this life haue the fruition of Christ, and are gathered vnto him. So soone as the soule goeth out of the body, it goeth immediately to heauen, or hell. The Scripture maketh mention but of two wayes, the *broad*, and the *narrow*, and these leade but vnto two places, either to *endlesse blisse*, or into *Euerlasting torment*; there is a *Paradise* you see here for the *Penitent*, or an *Abrahams bosome* for a *Lazarus*. And there is again a *Gulfe of hell* for the *Glutton*, or *Euerlasting torment* for the *Impenitent*. No third place can bee found in all the Scripture.

So *Paul*, *I desire to be dissolued, and to be with Christ.* The faithfull can bee no sooner dissolued, or their soules set at libertie, but they are

Doct 2.

The soules of the faithfull in death are gathered to Christ.

Luk. 23. 43.

Luk. 16.

Phil. 1. 23.

A& 1.

are gathered vnto Christ. As for the wicked, with *Iudas* they go to their *owne place*, that is, to *Hell*, out of which there is no redemption.

Reas.

And it must needs be so, in regard that Christ is the head of beleeuers, and they are his body, yea euery true beleeuer is a member of this body. Now it is impossible that the head should be glorified, but the members must needs participate with the same glory together with the head. This Christ prayeth for of his Father, *Father I will that those thou hast giuen me, be with mee where I am, that they may behold my glory which thou hast giuen me.*

Ioh. 17. 24.

Vse 1.

This meeteth with the doctrine of *Purgatory* so much vrged, and pressed by the Church of *Rome*, as the most gainfullest doctrine of their Church. It is wonderfull

to see how the great Rabbies of that Church are troubled about this fire of *Purgatory*, both what it is, where it is, how long it shall burne, the conditions of those persons that shall haue that fauour to come into it, and the like: some holding one thing, some another. Some hold it to be Saint *Patrickes* hole in *Ireland*: some, *Etna*, that Mountaine in Sicily, that burneth continually: or in the *Popes* Kitchin, they should say, where there is indeed a *true* fire, maintained daily by the Fees that come in by that *imaginarie* fire.

But what shall I say, it is a doctrine that as it hath no footing at all out of the word of God; so were the Primitiue Fathers themselves, either strangers vnto it, or doubtfull of it. *Augustine* who liued foure hundred yeares after Christ,

*Aug. de Ci-
uit. Dei. lib.
21. Ch. 26.*

*Tertium lo-
cum penitus
ignoramus.*

*Roff contra
assert. Luth.*

*Legat qui
volet Gra-
corum com-
mentarios et
nullū quā-
tum opinor
de Purgato-
rio sermonē
inuenies,
&c.
Ila. 57.2.*

Christ, plainly sheweth, that in his time it was not receiued, nor beleueed for any Article of faith, and in some places of his writings he absolutely denieth it.

Fisher, sometimes Bishop of *Rochester*, ingeniously confesseth, That there is no Scripture to proue *Purgatory*; and may we not iustly deny that for the which there is no Scripture to proue it? Nay more, he confesseth, that seldome or neuer any mention is made of *Purgatory*, either among the Greeke or Latine writers.

Nay rather the Scriptures teach the contrary, as that of *Isaiah*, *They shall enter vpon peace, and they shall rest vpon their beds, euery one that walketh before the Lord in righteousness.* And amongst all those sacrifices that were appointed in the time of the law, for the *Prince*, for the *Priest*, and

and for the Congregation, all were appointed for the living, and none that euer wee reade of were appointed for the dead. Doubtlesse either God was very forgetfull of them, or else this Doctrine of *Purgatory* was not hatched.

When *Paul* directs the Church how they should carry themselves towards the *dead*, he giues no direction at any time to pray for the dead. Saint *Iohn* saith, *Blessed are the dead that dye in the Lord.* And the holy Ghost addeth further, *From henceforth they rest from their labours.* Now to enter upon peace, and to rest from their labours, and yet to suffer hellish torments for many yeares, are things incompatible, and cannot stand together. Besides Christ hath promised *rest*, and *refreshing* to those that are *heavy laden*, and come vnto him, saying, *Come vn-*

Leu. 5. 6.

Phil. 3.

Reu. 14. 13.

Mat. II. 28

to me all ye that trauaile, and are
 beaue laden, and I will refresh you.
 Now what refreshing and rest is
 this, to fric in the flames of Pur-
 gatory?

Surely the Scriptures know no
 such third place, but that the souls
 of the righteous, so soone as euer
 they depart out of the body, they
 go with the soule of this *Penitent*
 here into *Paradise*, or into *heauen*
 the place of euerlasting ioy and
 felicity. And the soules of the
 wicked go immediatly to *Hell*, a
 place of euerlasting torment, there
 is no middle place betwixt these.
 But as there are but two sorts of
 persons, so there are but two sorts
 of places. Besides it stands not
 with the rule of Iustice, that the
 soule should be punished without
 the body, since the body and the
 soule were cōpartners together in
 sinne. But the Church of Rome
 knew

knew well enough what it did to
broach this doctrine, and what
they do in maintaining the same
at this day. But we wil leaue them
and come vnto our selues.

This may serue for matter of
singular comfort and consolation
vnto the godly, that inasmuch as
the soules of the faithfull in death
are gathered vnto Christ; they
may comfort themselues, that this
worke of repentance for sinne, of
mortification, of sanctification,
howsoeuer it may seeme painfull
for a time, yet it will bee gainfull
in the end. Let such then comfort
their hearts and say, *O my soule
returne thou vnto thy rest, for the
Lord hath bene beneficiall vnto
thee.* And say with *David, Though
I walke through the valley of the
shadow of death, I will feare none
ill, for thou art with me.* This,
this is it that makes the true be-

2

Psal. 23.

K k

leeuer

leeuier looke death in the face, and supports him against the feares of the graue, an assured perswasion in death to be gathered vnto Christ, yea it is a true note of an honest heart, so to walke with God in life, as willingly and cheerfully to imbrace the sentence of death at last. VWhereas on the contrary, it is a note of a soule soyled with corruption, or else indued but with a small measure of sanctification, to bee kept vnder the continuall feare of death.

Paradise.

4
Place.

Gen. 2. 8.

The Scriptures make mention of a twofold Paradise, Terrestriall and Celestiall: The Terrestriall or earthly Paradise, is that Paradise in the which *Adam* was placed by God himselfe, a place of excellent felicitie, beauty and glory, and out of the which, both *Adam* and his posterity after him, euen
vnto

vnto this day were cast by reason of their sins. There is besides this, the Celestiall Paradise, or the kingdome of heauen, into the which the Lord Iesus Christ, the second *Adam*, was now to enter, and doth promise this Penitent here the fruition thereof with himselfe, whereby is meant indeed the happie and blessed estate of glorified souls in the kingdome of heauen, as it appeareth plainly by that of the Apostle *Paul*, that when hee was caught vp into Paradise, he was caught vp indeed into the third heauen.

But why doth our Sauour call heauen by the name of Paradise?

2 Cor. 12.

Quest.

Answ.

In regard no place on earth could better resemble the kingdome of heauen, and being to speake to men, and not to Angels, Paradise was the most excellent place, a place of pleasure, solace,

and of all delight, and therefore did most fitly shadow out the variety and excellency of those delights and pleasures in the kingdome of heauen. And herein will teach vs,

Doct.

In heauen
is the per-
fection of
happineffe.

That in heauen there is the perfection of all happineffe, of pleasure and delight.

The great pleasures in the garden of *Eden*, where there were trees of all sorts, and Riuers for pleasures and delight, doth most excellently shadow out vnto vs, those pleasures reserued for the Saints in Gods kingdome; which happineffe of euery true beleeuer shall in the last day appeare to the whole world, to men and Angels, when he shall come as the Apostle saith, *To be glorified in his Saints, and to be made marvellous in all them that beleene.* There is to bee looked for, the perfection of their glory,

2 Thef. 1.
10.

glory, especially when the bodies of true beleeuers shall come to be glorified with their soules; for so saith the Apostle, *He shall change our vile body, and make it like his glorious body*, and then their bodies and soules ioyned together, and glorified together, must needs inioy the perfection of their happinesse and glory, and for the hastening of the consummation thereof, the Saints vnder the Altar cry, *How long Lord*, as indeed expecting and longing for the full fruition of that glory.

This happinesse & glory what it is, if we had the tongues of men and Angels, wee are not able to expresse it; the Apostle tearmes it *A most excellent, and an eternall weight of glory*, when hee shall appeare, we shall be like vnto him, (saith Saint Iohn.) The Church is compared to a *Bride*, and the Lord

Phil. 3. 21.

Reu. 6. 10.

2 Cor. 4. 17

1 Ioh. 3. 2.

Reu. 19. 8.

Iesus Christ to the *Bridegroom*; now what can be imagined here, that can yeeld more ioy and contentment, then a marriage day, when the married couple enioy the sweet content in the fruition of each other. Thus are true beleeuers decked and trimmed with the white robes of Christs righteousness, as a *Bride*, suteable and fit for so pure and glorious a *Bridegroom*.

¶ Vol. I.

This lets vs see then in the first place, the great aduantage that comes vnto euery true beleeuer by death; here they sow in teares, there they reape in ioy; they liue here in this world, as in a tempestuous sea, there they lye at anchor and rest, as in a Hauen. Now is their time of seruitude & bondage, then is their yeere of iubile. Here are they exercised continually with sorrowes, feares, cares, buffetings

setings within, and fightings without. There they shall rest from their labours, and enter into the ioy of their Lord, there to inioy him, in whose presence is the fulnesse of ioy, and at whose right hand there is pleasure for euermore, such as the Apostle saith, *The eye hath not seene, the eare hath not heard, &c.* We haue in our times seene many glorious sights, our eares haue heard of greater, but our hearts are so large, that they many times conceiue great things indeed, and yet the happinesse of the Saints in heauen, surpasseth them all. And therefore what wonderfull thing thou seest at any time, say that this is not it, for *the eye hath not seene it*; what wonderfull thing thou hast heard of, say this is not it, for *the eare hath not heard*. Yea, whatsoeuer thou art able to comprehend in

1 Cor. 2.9.

thy heart, say that it is not it, for
the heart is not able to conceive.

Now what greater happinesse
 can betide any of Gods seruants,
 then to be raised vp to such a state
 of glory, *as neither eye hath seene,*
care hath heard, &c. When the
 Queene of the South beheld the
 glory of *Salomon*, his attendants,
 the order of his house, dyet, ser-
 uants, and the like, she concludeth
 thus, *Happy are thy men, and hap-*
py are these thy seruants that stand
before thee alwayes, &c. Did shee
 pronounce such to be happy, that
 stood continually before *Salomon*,
 and heard his wisdome? O how
 great then shall be their happinesse
 that shall come to behold the bles-
 sed Trinitie, Father, Sonne, and
 holy Ghost; what ioy will bee
 there, when we shall see those ten
 thousands praise the Lord day
 and night? And if *Peter, James,*
 and

2 Reg. 10:
 18:

and *John*, vpon Mount Tabor, were so ravished, as that they desired to pitch their Tabernacles there: O what raptures and ioyes may the godly expect, when they shall see and enioy the Lord Iesus Christ their beloued Bridegroom, not vpon Mount Tabor, but vpon Mount Sion, not to be separated suddenly asunder, as the Disciples were there, but to enioy the full fruition of Christ for evermore! This is called *the third heauen, the Bridegroomes Chamber*, an euerlasting habitation, lightened with the glory of the Lambe. The company there, Saints and Angels, the time of their abode, for euer and euer.

Furthermore, these things doe manifest the happinesse of the soules & bodies of the S^ts there.

First, whereas here in this life we cannot but prouoke the Lord daily

2 Cor. 12.2
Mat. 25.

Reu. 19.5.
Reu. 21.23.

The happinesse of the soules of the Saints after this life.

daily by our sinnes, the very consideration whereof is a dagger to the hearts of Gods people, and makes them to cry out with the Apostle, and to say, *O wretched man that I am, who shall deliuer me from this body of sinne?* there they shall cease to sinne, and shall bee wholly ioyned to the Lord in truth and righteousness, neuer to displease him any more.

2

Secondly, all the imperfections of the soule shall bee done away, and our knowledge shall be perfect, all ignorance shall bee done away, infidelity, distrust, &c.

3

Thirdly, wee shall not neede there the Word, Sacraments, prayer, &c.

And for our bodies at that day, they shall likewise bee freed from sinne, from corruption, and from all the miseries and infirmities that cleaue vnto them here. *And bee made*

made like unto his glorious body.

Phil. 3. 21.

Vse 2.

O how may this affect our hearts with a longing desire of that time, when we shall thus see the face of God in glory, it should moue vs to long for that time, when this *glory shall be revealed*. Surely, if wee looke for a part in this kingdome of heauen, wherein is all perfection of happinesse, wee cannot but desire the comming of the same, and to cry and say with the Church, *Come Lord Iesus, come quickly.*

Rom. 8.

Reu. 22. 20.

This day

Text.

5.

Time
when.

Here wee haue the fift and last circumstance in this Text at first propounded, and that is the time when this promise shall bee fulfilled, *This day. Verily this day thou, &c. q.d.* what though thy misery be great, and torment grieuous, that thou sufferest, yet thy time is but short, thy deliuerance is at hand,

hand, *verily this day, &c.*

Where wee may note first of all, the Lords bountifull liberality towards his seruants that seeke vnto him in time of misery. This Penitent desireth onely to be remembered of Christ, when hee should come into his kingdome, but Christ promiseth more, *This day shalt thou be with me.*

God giues more many times vnto his children, then they either aske or thinke; hee is many times larger in giuing, then they in desiring. It was but to be remembered when Christ came into his kingdome, that the Penitent requireth, Christ promiseth him not onely to be remembered, but also to bee with him, to bee with him this day, to bee with him this day in Paradiſe. God is vsually more liberall in giuing, then his seruants in desiring. *Iacob desires onely food*

Doct. I.
God many times
giues more
then his
seruants
aske.

Gen. 32.9.
10.

food and rayment at Gods hands, but God giues him more, as *Iacob* himself confesseth: God gaue him two bands, and abundance of goods, and cattell besides. *Salomon* desires onely an vnderstanding heart at Gods hand to gouerne his people, God giues him not onely wisdom according to his desire, but abundance of wealth besides. *Hannah* intreates the Lord to take from her the curse of barrennesse, and to giue her a sonne, the Lord granted her more then she desired, he gaue her many sonnes afterwards.

How many came to our Saviour in the dayes of his flesh, some sicke of one disease, and some of another, desiring help, whom our Saviour did not only make whole of their infirmities, but also pronounced that their finnes were forgiven them. *Zacheus* came onely

I Reg. 3. 9.
13.

2 Sam. 2. 3.

Luke 19.

onely but to see Christ, and hee obtaines not onely the thing hee desired, in getting a full sight of Christ, but he hath this honour, to talke with Christ, to inuite him to his house, yea more then all this, to haue his soule euerlastingly saued by Christ.

Reas.

Eph. 1. 7.
Psal. 13.

2 Cor. 1.

Vse 1.

Neither is this a thing to be wondred at, for such is the Lords bounty and goodnesse towards his seruants, taking pleasure in their prosperity. And hence it is that the Apostle writing to the Ephesians, saith that *he is rich in grace*, a most bountifull master, making the cup of his seruants to ouerflow, and is therefore called the *Father of mercy*, and *God of all consolation*.

Seeing then that God is so liberal a master, giuing many times vnto his seruants, more then they aske or seeke, this may be an excellent motiue

motiue with vs, to bring christia-
nitie into request, inasmuch as we
serue such a bountifull master. Ser-
uants commonly inquire after
such masters, and will desire to
liue in such places, where they
shall bee bountifully rewarded.
This we are sure of, that the Lords
seruants shall bee bountifully re-
warded with him, he is euer bet-
ter then his word vnto his peo-
ple. Why are we then so back-
ward in our suits vnto him? Are
we in misery and distresse? *As a
father pitieth his children, so hath
the Lord compassion on them that
fear him.* O but I am vnworthy
of mercy: God giues mercy, not
for our merit, but it is his free
gift. O but I am a great sinner, and
prouoke him daily? *Hee remem-
breth whereof wee are made, hee
considereth that wee are but dust.*
He hath said it, and he will doe it.

H e e

Pfal. 145.
18.

*He will fulfill the desires of them
that feare him, hee also will heare
their cry, and will helpe them.*

2

Pfal. 50. 15.

Secondly, seeing we are to deale
with so liberall a Lord, that giues
vnto his seruants more then they
desire: hence ariseth our comfort
and encouragement in prayer, to
flye vnto him in al times of misery
and distresse, for so hath the Lord
said, *Call vpon me in the time of
thy trouble, and I will beare thee
and deliuer thee.* Doe wicked men
persecute vs? doth Sathan conti-
nually solícite vs? doe our corrup-
tions preuaile with vs? doe the
thoughts of death and of the
graue affright vs? yet still we haue
the bosome of a louing Father to
flye vnto. Behold this Penitent
now at this time, astonished no
doubt at the sight of death, and
thoughts of his account hee is to
make before the great tribunall.

O

O happy he that could now flye
into the bosome of his Saviour, as
the Doue to the Arke, that else-
where could finde no rest. Now
may hee sing that sweet *Requiem*
vnto his soule, *Returne vnto thy*
rest O my soule, for the Lord hath
rewarded thee. We shall not need
to feare any excesse in faith, as if
wee could beleue more than
the Lord would, or could do vnto
vs; for his grace is euer more
plentifull then our petitions; hee
giueth more then we aske, hauing
his hand ready to giue, before we
can get our mouthes open to de-
fire.

This day.

As Christ is pleased to answer
his seruant, and to grant him the
thing hee prayeth for: So it is a
thing remarkable, to consider in
the circumstance of time, the spee-
die performance of the Lords

Ll

promise

promise, *T his day*. q. d. thou shalt not onely be remembred of mee, which is the thing thou desirest, but thou shalt euen this present day haue an end put vnto thy miserie, and thy *soule* receiued into glory. Note hence,

Doct. 2.

A man
may be in
miserie &
ioy in an
houre.

Psal. 94.

That a man may be in miserie and ioy in an houre. Though the afflictions of Gods seruants are many times sharpe and grieuous, yet the Lord makes them many times but short and of small continuance. *Heauinesse may endure for a night, but ioy cometh in the morning.* The miseries of the righteous are neither durable nor incurable. *In the multitude of the sorrows of my heart (saith David) Thy comforts haue refreshed my soule.* The Lord doth aswell foresee their arrinall, as their launcing forth; and the end of their troubles, as the beginning of the same.

Many

The Admirable Convert.

313

Many are the troubles of the righteous, but the Lord delivereth them out of all. And indeed,

Psal. 34. 19

If the Lord should not deal thus with his servants, they would have their hearts overwhelmed with sorrow, and themselves faint and sink vnder the burthen of their sufferings. Now it is his gracious will, not to break the bruised reed, nor quench the smoking flaxe.

Reas. 1.

Secondly, the end of all afflictions and miseries that befall the godly here, is but to humble them, and bring them nearer vnto God. Now when any affliction sent hath wrought this effect, God presently remoues the affliction, as a wound when it is whole the plaster falls off.

2

Thirdly, life it selfe is not long, but short, and of small continuance. Now miseries cannot bee

3.

long where life is so short.

This serues then to teach vs in all our miseries still to waite on God, with this *Penitent* here; for, as *Mordecai* said to *Hester*, *Deliverance will come*. There is nothing more sure and certaine, then the deliverance of Gods people out of miserie. As God makes provision for his children of correction as of food, and not at sometime to taste of correction, is a signe rather of a Bastard then of a Sonne: So will the Lord see to them, that they shall not want a seasonable deliverance.

Psal. 30. 6.

Let no man then say in time of prosperitie, *I shall neuer be moved*. Neither let any say in times of aduersitie, *I shall neuer be restored*. For God can turne thy night into day, thy heauinesse into ioy, and thy mourning into gladnesse, and all in a moment of time. Oh but thou

thou hast laine long among the pots, and thou hast often sought the Lord. What then? By so much the more precious will delin-
erance bee, and thou fitted to praise his name, when the Lord shall deliuer thee.

This day.

The last Instruction we are to obserue hence is, That they that shew mercy in an euill day, shall themselves find mercy in the euill day.

Christ being now to suffer, and lying vnder many reproaches: This poore *Penitent* pitieth Christ in his miserie, pleades his cause, and cleareth his innocency, *This man* (saith he) *hath done nothing amisse.* And now Christ shewes mercy to him, in time of his greatest need. The *Penitent* pitied Christ, and commiserates his misery being an innocent.

Doct. 3.
Such as
haue shew-
ed mercy
in an euill
day, shall
find mercy
in the euill
day.

Mat. 3. 7.

2. Tim. 2.

16.

Verse 18.

Jer. 38. 9.

Christ pitieth the Penitent in time of his misery, and receiveth him to mercy. That which our Saviour had formerly taught his disciples, *Blessed are the mercifull, for they shall obtaine mercy*: hee maketh good to this poore Penitent. His mercy to Christ, is recompensed with mercy from Christ. Onesiphorus, that good man, shewed mercy to Paul, *Hee often refreshed me, and was not ashamed of my chaine: but when he was in Rome, he sought me diligently, and found me*. What then? *The Lord grant vnto him that he may finde mercy of the Lord in that day*.

An excellent example whereof we haue in *Ebedmelech*, who vnderstanding that *Jeremy* was in prison, and there ready to perish for hunger: He pleades his cause vnto the King, and procures his deliuerie. The Lord remembered this

this kindnes of *Ebedmelech*, I will deliuer thee in that day, saith the Lord. *Rahab* shewed mercy to the Lords seruants when they searched the land of *Canaan*, hid the spies, and preserved their liues. This kindnesse of hers is requited with the safetic of her owne life.

Jer. 39. 17.

Ios. 6. 17.

The *Shunamite* that was so kinde vnto *Elisha*, making such prouision for him in his trauaile, loseth nothing by it in the end; her mercy to him, is recompensed with mercy to her and hers.

1. King 17.
10.

And Christ shewes how hee will proceed in iudgement at the last day, with wicked men, *I was hungry, &c.*

Mat. 25.

And the reason hereof is, Because mercy to such as are in miserie, is an excellent fruit of faith; and such as God hath promised to crowne, and to reward at last.

Reas. I.

Secondly, it kindleth the affe-

2

ctions of those that haue beene relieued, to pray vnto God for such, as haue beene such instruments of their comfort, and to praise God for them; by which means the Lord is moued to shew mercy.

Use.

This teacheth all Gods people to lay hold vpon all opportunities that shall bee offered vnto them, of doing good vnto others, especially to such as are in misery. It was *Iobs* comfort, that *The bowels of the hungry did blesse him*. Pitie the distressed in their need, and the Lord will pitie thee in thy greatest need. Do wee not desire mercy in the houre of death, and in the day of iudgement? The way to finde mercie then, is to shew mercy now; otherwise, *There shall be Iudgement mercilesse to him that will shew no mercy.* 28 OC 62


Iam. 2.13.

FINIS.



Short view of such Do-
ctrines as are enlarged with
their Reasons and Vses, in
this Booke.

Doctrines. Page.

 *He malice of the wicked
great against Christ,
and his members.* 6

*Good men many times
suffer as malefactours.* 13

Christ died an accursed death. 18

*Not the punishment but the cause
maketh a Martyr.* 32

Sinne and shame go together. 41

Afflictions make the wicked worse.

51.

When

The Contents.

Doctrines:	Page
<i>When the wicked begin once to fall from God, they haue no stay of themselves.</i>	59
<i>A sinfull life, hath commonly attending it a cursed and miserable death.</i>	71
<i>None more subiect vnto disgrace, then the godly are.</i>	93
<i>It is a great sinne to adde affliction to the afflicted.</i>	103
<i>God brings his children often to a low ebbe in this life.</i>	111
<i>Infidelitie a dangerous sinne.</i>	115
<i>Euill examples dangerous.</i>	124
<i>Properties of a wicked man to be giuen to mocking.</i>	132
<i>God can make of great sinners great Saints.</i>	143
<i>All men are alike by Nature, vntill God make a difference by grace.</i>	153
<i>Afflictions of excellent vse to bring men to God.</i>	164
	To

The Contents.

Doctrines.

Pag.

To cease from euill is not sufficient; we must do good. 172

He that rebuketh another, must not be guilty of the same fault himselfe. 183

A true note of a true Conuert to stop others in a course of sin. 191

A true Conuert desires that others may partake of the same grace. 216

The afflictions of the godly reach vnto Christ. 233

The want of the feare of God the cause of all sinne. 237

Afflictions that summon to death, should cause a man to looke home. 250

Vnto true repentance, confession of sinne necessary. 257

Godly submit themselves to Gods severest corrections without repining. 285

A true Christian must at all times

The Contents.

Doctrines.

times stand for Christ. 298

In all ages God hath had some
witnesses of his truth. 310

True grace is known by the dai-
ly growth in grace. 322

None can pray effectually, but
the Penitent. 334

Christ a Lord. 349

Christ a King. 356

True faith raiseth up a man a-
bone this life. 365

In prayer wee must see God all-
sufficient in those things wee seeke
of him. 372

The salvation of the soule is
principally to be desired. 381

The happinesse of a Christian
not to be looked for here, but here-
after. 401

Release from temporall afflictions
doth not alwayes follow true
repentance. 407

It is a wonderfull hard thing
truly

The Contents.

Doctrines.	Page
<i>truly so beleene.</i>	416
<i>There is an vchangeable certainty in all Gods promises.</i>	431
<i>Godly must labour to be perswaded of Gods love.</i>	443
<i>Prayers of the godly very effectual.</i>	457
<i>The sinnes of the Penitent cannot hinder their salvation.</i>	471
<i>They that in misery waite vpon God, shall not misse of comfort in the end.</i>	482
<i>The souls of the faithfull in death are gathered vnto Christ.</i>	489
<i>In heauen is the perfection of all happinesse.</i>	498
<i>God many times giues more then his seruants aske.</i>	506
<i>A man may be in miserie and joy in an houre.</i>	512
<i>Such as shew mercy in an euill day shall not misse of mercy in the euill day.</i>	515